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Anatolia

AN INDIGENOUS CULTURE OF ANATOLIA BEFORE THE INDO-EUROPEANS

HATTIANS

ALACA HÖYÜK

RHM
REZAN HAS MUSEUM

ISSN 2146-913X

HATTIAN CITIES - LOST SEDEINGA - OMNIVOROUS NEANDERTHALS -SYRIA'S CULTURAL HERITAGE UNDER THREAT

VISIT…

URARTIAN

The Urartian Jewellery Collection of Rezan Has Museum

Exhibition-2014

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Letter from the Editor

HATTIANS

In this issue, you will find a native, wealthy and (probably) happy ancient community named the Hattians by gazing into the years before the 2nd millennium BC.

According to accounts by the Akkadian emperor Naramsin, the ruler of Prushanda sent him a message complaining about the trade that had been stopped because of bandits in the area of modern Southeastern Anatolia and asking him to clear the area of looters. Having accepted this invitation, the emperor came to Anatolia, cleared the region of looters and trade was restarted. In the meantime, 17 rulers who were against the arrival of Naramsin in Anatolia established a coalition, fought Naramsin under the leadership of Pampa, and lost the battle. After this incident, Naramsin referred to Anatolia as ***"the land of Hatti"*** and to the people of Anatolia as ***"the people of Hatti"***. From that day forth, Anatolia was to be referred to as ***"the land of Hatti"*** until the end of the 2nd millennium BC. Even the Hittite kings described themselves as "the king of the land of Hatti". During the period when the Akkadians were destroying the Sumerian city-states, a city-state system similar to the Sumerians' was also dominant in Anatolia. Alaca Höyük, Alişar, Ahlatlıbel, Eskiyapar, Hattusha, Horoztepe, Mahmatlar, Kanesh and Prushanda can be counted among some of the city-states in Anatolia during this period.

It is clear that the Hattian Period corresponds to the 2nd and 3rd phases of the Early Bronze Age in Anatolia. This indicates that the finds from Alaca Höyük, Eskiyapar, Horoztepe, Mahmatlar and other contemporary settlements belong to the Hattian Period. Settlements such as Alişar, Kültepe, Alaca Höyük, Horoztepe, Karaoğlan, Dündartepe, Mahmatlar, and Resuloğlu, which are similar to each other in terms of their socio-cultural structures, must have been small city-states or central states, which are very similar to each other. In architectural terms, the discovery of the citadel at Alişar, the temple at Kültepe and the wealthy royal tombs at Alaca Höyük, Horoztepe and Mahmatlar demonstrates that these were indeed central states.

And...

The world is changing. The change that we can detect in two categories, namely culture and nature, constitutes an extension of the Industrial Revolution, which started 250 years ago. Beginning with the Industrial Revolution, this change has moved faster than the one that occurred with the Neolithic Revolution and it seems that it will keep going for the thousands of years into the future. The process of change causes cultural and natural destruction. The third category that is most affected, along with human culture and nature, is cultural remains, which were produced for thousands of years by humans as part of their existence. People developed states and cities, and changed human relations by demolishing the past as well.

What we should do for archaeological heritage which is being destroyed by wars, smugglers, the construction of roads, dams and hotels, and natural catastrophes? Whether we accept the reports or not, we often hear about the destruction and violation of cultural heritage from all over the world. Archaeologists, ancient historians, restoration experts, conservators, and all foundations and organizations should come together to make immediate plans for at least ten years into the future.

Have a Nice Read!

Ayse Tatar

Actual Archaeology Magazine Anatolia

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Cover Photograph
Sistrum from an Early Bronze Age tomb at Horoztepe
Ankara Anatolian Civilizations Museum

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Situated on a high ridge overlooking the Delice Valley, the cemetery at Resuloğlu particularly presents the burial customs of the local Anatolian people, namely, the Hattians.

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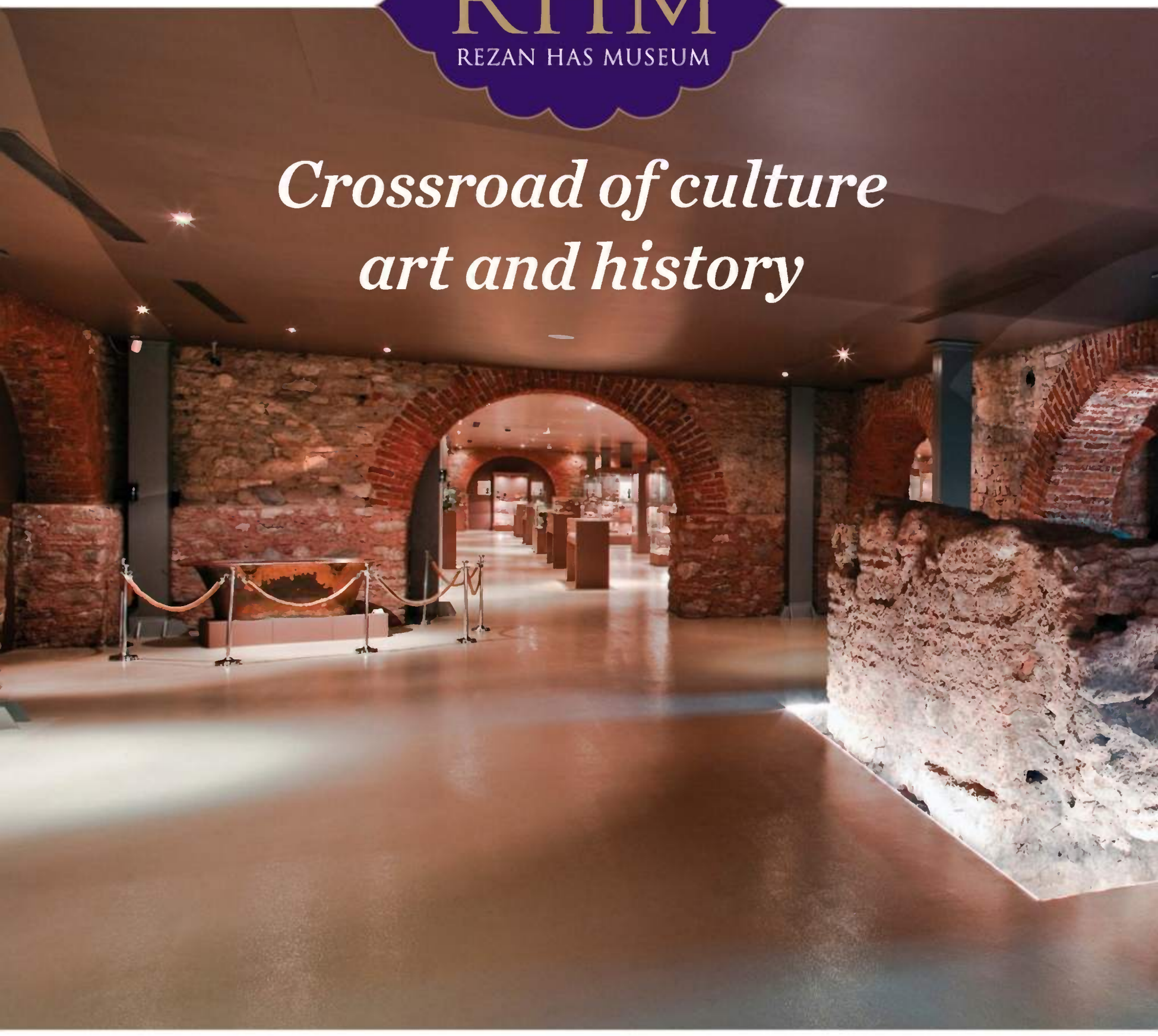

Crossroad of culture art and history

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Omnivorous NEANDERTHALS

Diet has been suggested as one of the reasons for the Neanderthals' extinction, some 30-40,000 years ago. New research has provided new evidence for the diet of Neanderthals.

Analysis of the oldest reported traces of human faeces has added weight to the view that Neanderthals ate vegetables

During the excavations conducted at a 50,000-year-old campfire in the El Salt dig site, a known Neanderthal habitation near Alicante on Spain's Mediterranean coast, the team found ancient faecal matter. Analysis of the samples collected from these remnants showed chemical traces of both meat and plant digestion by Neanderthals. Finding the faecal matter in the very top layer of the fire remains was very important as well. This probably means it was left behind after the fire was extinguished, perhaps on the periphery of another nearby campfire.

Previous archaeological finds reaffirmed the notion that Neanderthals did in fact eat meat. They were top-level carnivores. Excavations conducted at El Salt, a Middle Paleolithic site near Alicante which is located on the southeastern coast of Spain, revealed the earliest known ancient faecal matter. Ainara Sistiaga, a PhD student at the University of La Laguna on the Canary Islands, said that the faecal matter is the first direct evidence which suggests that Neanderthals consumed both meat and vegetables, in agreement with recent hypotheses based on indirect evidence. Samples collected from El Salt, the 50,000 year old Neanderthal habitation site, were analyzed in a lab at the Massachusetts Institute of Technology (MIT), where Sistiaga is a visiting researcher.

According to the article in PLOS One which was published by the research team, the team used a technique called gas chromatography to separate the chemicals bound up in the ancient samples. After that, by using mass spectrometry it was figured out which molecules were present and in what quantities. Each sample was analyzed for metabolized versions of animal-derived cholesterol and phytosterol (a cholesterol-like compound in plants). Some samples showed signs of meat consumption but another two showed traces of plant matter.

Thus, analyses revealed that several samples were in fact traces of fossilised faeces and that faecal matter came from the very top layer of the fire remains. Probably it was left behind after the fire was extinguished, perhaps on the periphery of another nearby campfire. The oldest samples of fossilised faeces belonging to modern humans (Homo sapiens) were unearthed in Egyptian mummies and ancient Greek latrines. But the one from El Salt, dated from about 50,000 years ago, easily pre-dates other fossilised samples according to the layer in which it was found.

Analyzed data proved that Neanderthals had a varied diet, that meat was heavy in their diet but with plant tissue on the side. According to Sistiaga, the diet of Neanderthals probably varied depending on where they lived. The ones living in colder climates such as Germany needed more calories and ate more meat, although others who lived in milder climates such as Spain consumed plants. Even if the answers to the question of the reasons for the extinction of Neanderthals remain uncertain, future studies of Neanderthal diet in other Middle Paleolithic sites such as El Salt will allow better knowledge of the life cycle of this species who was so close to modern humans.

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A Unique Urartian Statuette

ÖNDER BİLGİ

A statuette which was offered for sale at Christie's Auction House in London, as a part of the special collection of Baron E. J. Empain in April 2011, was bought and put into the Sadberk Hanım Museum by the Vehbi Koç Foundation.

The 7-centimeter tall silver statuette represents a man standing and wearing a two piece top and bottom. His hands are interlocked high on his chest, holding a flower like a lotus. The face of the figurine is wearing a helmet which is plain on top and has geometric ornaments of triangles formed by two nested lines embossed on the brim. In comparison with his other organs, his ears are bigger and his hair is tied back. Both his hair and arched eyebrows are decorated with dashed lines. The broken feet of the statuette make some think that it was probably used as a decorative piece.

Probably the statuette reflects a god. In comparison with other statuettes known in Anatolia, it probably belongs to the Urartians/ Biainili who settled in Eastern Anatolia and established their capital at Tuspha (modern Van) in the Middle Iron Age. Along with his appearance, the technical structure of the statuette also supports the idea of it belonging to the Urartians.

After this statuette was decorated as a human onto a silver plaque using a technique known as repoussé, it was covered by a copper stick coated with bitumen. After the two dimensional appearance of the statuette was completed, the line where the two sides of the silver plaque were bonded is clearly seen on the back. As known from other examples, the Urartians were the most important craftsmen in Asia Minor who best practiced the repoussé technique on metals by using bitumen lining.

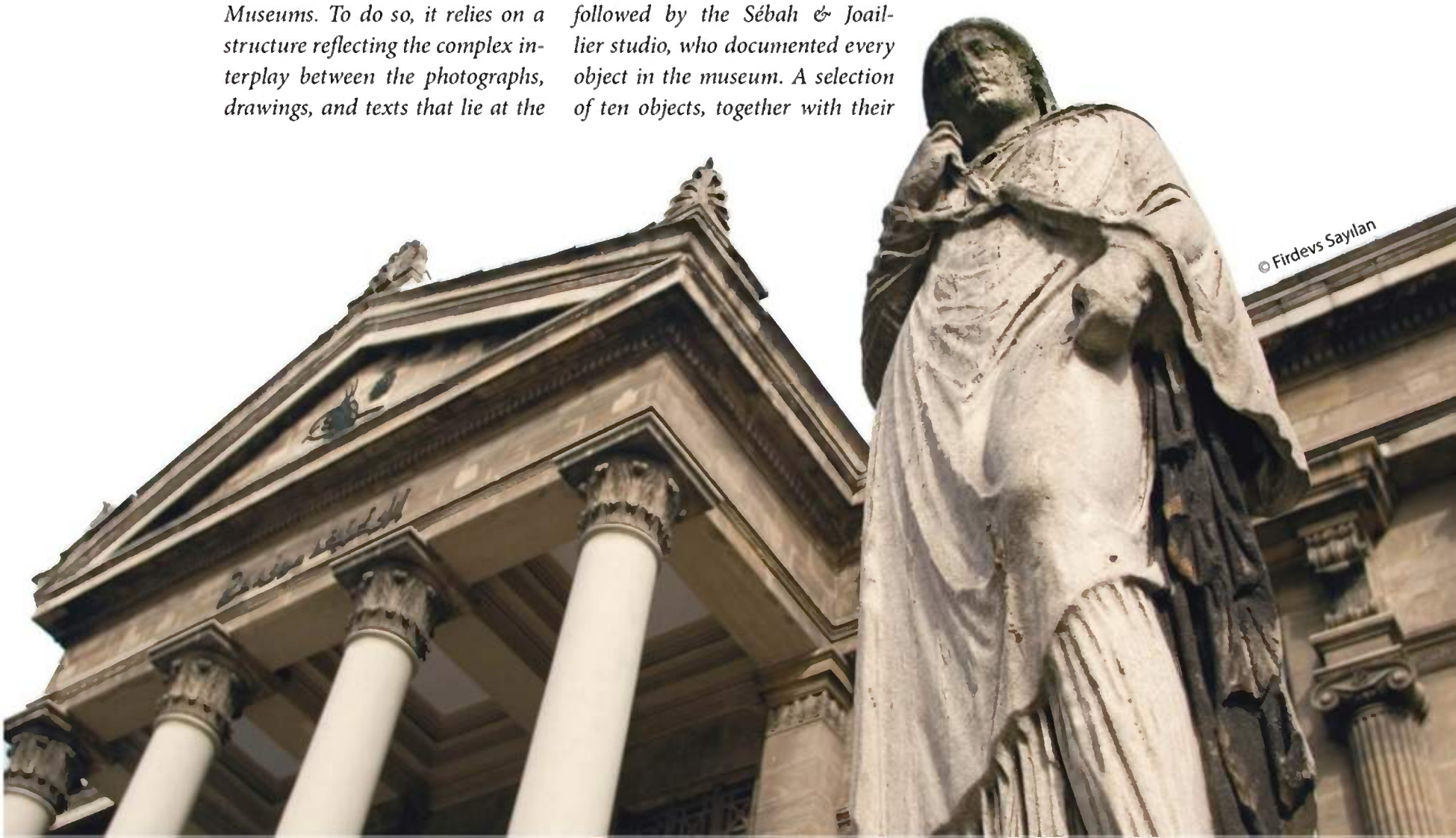
It is known that in the Late Iron Age, especially in Western Anatolia in the Lydian Period, human statuettes of metal and ivory were made. But the one in the Sadberk Hanım Museum is clearly closer to the ones that were created by Urartian craftsmen in its technical structure and appearance. The Urartians, who created an important kingdom at a high level of development despite the severe natural conditions of the region, left successful artifacts behind. But in comparison with examples of their neighbors, the three dimensional metal artifacts of the Urartians are fewer and in smaller sizes. Despite this, it is clear that they were influenced by their neighbors to the south, the Assyrians, to create metal artifacts. Urartians formed three dimensional artifacts, called statuettes or figurines, using wood, clay and especially metal. All the statuettes that have been unearthed until today represent men and their appearance supports the idea that they belong to gods. Moreover, there is no known piece that represents a king of the Urartians. Thus, we can accept this statuette as a god representation for now.

We appreciate the Sadberk Hanım Museum and Ömer Koç for their effort to bring this unique artifact to the country of its origin and thank the musuem director, Hülya Bilgi, for letting me publish such an important piece.

Gustave Mendel
Pascal Sébah
Documenting the Imperial Museum

Exhibition: Istanbul Archaeological Museums September 2014

This exhibition aims at retracing the story of the Imperial Museum's monumental three-volume catalogue produced in 1912-1914 as a witness to the rapid development of what would eventually become the Istanbul Archaeological Museums. To do so, it relies on a structure reflecting the complex interplay between the photographs, drawings, and texts that lie at the origin of this first fully illustrated and systematic catalogue of the museum's collections. The story has two main protagonists: Gustave Mendel, the French archaeologist who authored the catalogue, and the photographer Pascal Sébah, followed by the Sébah & Joaillier studio, who documented every object in the museum. A selection of ten objects, together with their glass plate negatives, photographs, drawings, catalogue entries, and other original documents, provide a detailed account of the complex process that led to the birth of Mendel's catalogue.



A Rural Temple of the Late Akkadian Period at Salat Tepe

Temples in ancient Asia Minor were one of the most important institutions which formed the center of social life. The temple complexes situated in the central parts of Mesopotamian cities were surrounded by quarters where daily life was led. These temples were separated from houses by surrounding "temenos" walls. In the domestic quarters, small temples were opened to use by the public by placing them between houses.

View of the complex from the northeast © Salat Tepe excavation archive

In rural settlements, the temples which were used by the public were constructed in small sizes. A new example, which differs from the characteristic Mesopotamian temples, was encountered at Salat Tepe, which was excavated as part of the Ilısu Dam Rescue Project. Carrying the huge limestone rocks which were used at the base of the structure to the top of a hill with a height of 25 meters using manpower shows the particular importance attached to the structure.

The entrance gate of the structure was marked by two lines of pebble stones arranged on the surface of a limestone terrace to the south and a clay platform was built beside it. The gates of the structure were designed with two or three mouldings in a manner which is not seen in houses. Situated to the east of the entrance room, a pedestal placed on the limestone floor, which is covered with gypsum-lime plaster probably belonged to a libation vase. It was possible to enter the small store room to the west of the entrance via limestone stairs from the west and by large stone stairs from the east. The clay platforms measuring 1 meter in height which were added to the western and eastern walls of the central part and which are accessible through a small storehouse on the three-roomed north part of the structure, were probably used as altars. The gate, which provides access to this room from the north, was filled with mud-bricks after placing some cattle remains in it, in a later period.

Another temple dating to 2400 BC which was encountered at Tell Beydar on the Upper Khabur basin resembles the Salat Tepe structure with its gates with double or triple moulding, niches and platforms used as altars. The magnificence of the structure, the attention attached to it during the building phase, its plan and other evidence shows that it was a temple used by the rural community that lived here.

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36.000-Year-Old Human Footprints

One of the best preserved footprints in Ciur-Izbuc Cave © David Webb

David Webb

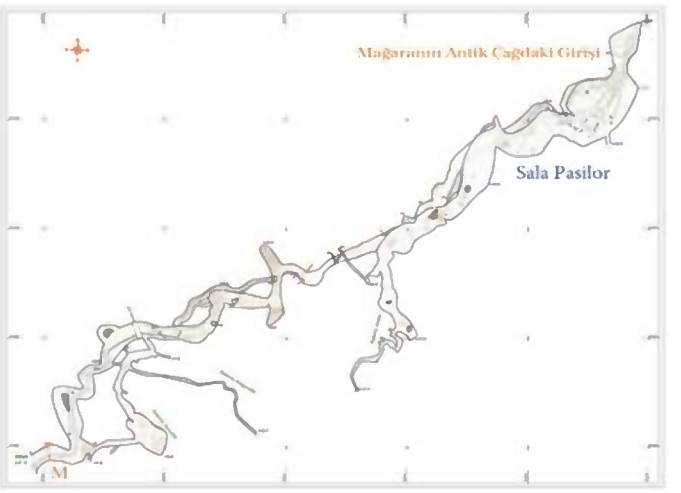
In 1965, a group of speleologists (cave scientists) and anthropologists began their study of Ciur-Izbuc Cave, in a remote region of the Western Carpathian Mountains of Romania. Near the back of the cave, about one half kilometer from the entrance, they discovered about 400 human footprints and a number of cave bear prints. In the process of their research, they marked over 200 of the clearest footprints with small metal flags planted in the soft sedimentary floor of the Sala Paşilor ("Footprint Room"). Many of the metal flags can still be found in their original positions.

The anthropologists in the group analyzed 188 footprints that were sufficiently well-preserved to be measured. They measured the length and width of each print, photographed them, and even made plaster casts of two of them. In their opinion, the prints fell naturally into three categories according to size and shape: a large, a medium-sized, and a small individual which they interpreted as a man, a woman and a child. It seemed that these three individuals had entered the cave by an opening which is now blocked but which was usable in ancient times.

The anthropologists intended to return to Ciur-Izbuc Cave to continue their study of the footprints, hopefully producing a map of the cave and prints and measuring things such as step length and foot angle, in order to analyze the way the ancient people walked. Unfortunately, they never returned and since that time all records have been lost, including the original photographs and measurements. Furthermore, most of the footprints are now lost to the destructive effects of tourism, and only recently was a gate installed across the entrance to the cave, restricting access to a relatively small number of amateur and professional scientists.

In the summer of 2012, at the request of Dr. Oana Moldovan of the Romanian Academy, I joined a new group of scientists who went back to the cave. We attempted to document and preserve the footprints. Even with very few visitors to Ciur-Izbuc Cave nowadays, the prints are slowly being destroyed. We knew we didn't have very much time. We tried to reconstruct the original data and results from 1965, but with limited success. However, we investigated the behavior of the ancient humans in part by continuing with the research planned by the anthropologists in the 1960's. Specifically, our group produced a map of the cave, on which the surviving footprints and metal flags were plotted. This allowed us to reconstruct some aspects of the movement of the ancient printmakers.

Of nearly 200 measurable footprints that were originally studied, only 51 survive. We tried to find out how many people were represented by the remaining prints, but our results didn't agree with the earlier group's results. There are no natural groupings according to size, and the range of sizes is very large. Based on the lengths of the footprints, and the fact that human feet are about 15% of a person's stature, we found that the smallest person must have been a child about 1.1 to 1.3 meters tall. The biggest person was very large, about 1.7 to 2 meters, and therefore probably a man. Unfortunately, there are no differences between male and female footprints, so we cannot say any more about the sex of the footprint makers. However, we were able to use the total range of footprint sizes, compared to a set of modern human footprints, to estimate that there must have been 6 or 7 individuals who walked in Ciur-Izbuc Cave, thousands of years ago.



We used two main methods to determine how long ago the cave was visited by those ancient humans. The geology of the cave, especially the Sala Paşilor, gave us a general idea of the age of the footprints. To reach the deepest part of the cave now takes about 20 minutes of hiking and creeping on hands and knees, but long ago there was a much closer entrance. In the place where the ancient entrance once was, there is now a debris cone (a conical pile of rock and sediment) as well as a layer of flowstone, which forms over long periods of time as waterborne sediments accumulate and are petrified. The process of flowstone formation is similar to that of stalactites and stalagmites, many of which now sit on the soft, sandy clay in which the footprints were made. Since the formation of these geological features takes a very long time, we knew that the footprints must be thousands of years old.

To get a more precise date for the footprints, we turned to the cave bear remains. We know that the prints were made shortly after the topmost layer of sediment was deposited, by water, on the floor of the Sala Paşilor, since there is virtually no material between the clay and the footprints. Since a few cave bear skeletons were also found in the clay layer, buried very shallowly or not at all, the cave bear bones must be the same age or a little older than the footprints. We dated two of these bone specimens to about 36,500 years ago; so the prints, which are on top of them, are not older than 36,500 years. We also know, from several other sites in Eastern Europe, that cave bears became extinct about 29,000 years ago, and yet there are cave bear footprints overlapping one or two of the human prints. So, the human prints must be at least 29,000 years old. This means that the Ciur-Izbuc footprints may be the oldest human footprints yet discovered, since the next oldest are from the French cave of Chauvet and are dated at 33,000 to 25,000 years ago. There are older footprints in Europe, including Romania, but they are considered to be from Neanderthals, rather than humans. In fact, about 40,000 years ago humans began to migrate into Europe, largely replacing Neanderthals but also interbreeding with them. If the footprints at Ciur-Izbuc Cave are close to 36,000 years old, then they were probably made by some of the earliest humans in Europe or by human/Neanderthal hybrids.

Ever since the discovery of the Ciur-Izbuc footprints, scientists and laymen have wondered what those ancient people were doing in the cave. The footprints do tell us about the activities of the ancient humans, by their number and distribution. All the footprints that were originally found in Ciur-Izbuc cave fall within a relatively small area, about 25 meters wide and 75 meters long. They are pointing in many different directions suggesting that some were made on the way in, some on the way out, and some in other directions while their makers explored the cave. We know that humans walking very slowly (about 0.5m/sec) could cover the entire 75 meters on the way in and again on the way out, in fewer than three minutes. Scientists who study human walking have also found that humans walking casually on a level, well-lit surface, exhibit a cadence of about 90 steps per minute. If one ancient cave explorer walked at only half that pace, it would still take only about 9 minutes to make the original 400 footprints. Since there were at least six or seven people, it would have taken much less time to make all the footprints that have ever been found. Thus, the footprints provide evidence of human incursion into Ciur-Izbuc Cave for less than ten minutes. We can also tell that they had little difficulty moving about the cave. Although there are footprints that show some slipping, and some areas of the cave floor are still very soft and muddy, there are no hand prints on the floor. How could they have walked on the uneven, sometimes slippery floor without falling? The modern entrance is half a kilometer away, and the Sala Paşilor is pitch black and deadly silent when we turn off our flashlights and sit quietly on one of the many rocks that litter the cave floor. But, it was not always so. The old entrance was much closer to what is now the back of the cave, and there must have been enough natural light for a brief exploration.

The area of the Carpathian Mountains
© David Webb

We can never know exactly what happened at Ciur-Izbuc Cave all those millennia ago. We would like to know if humans had used the cave before the flood. It is large enough for an extended family of hunter-gatherers to live in, and it is in a fertile and beautiful region. Perhaps the group that entered the cave had lived there and was returning to assess the damage and loss caused by the water. Whatever happened, the entrance must have collapsed soon after they left, because no other evidence of human activity has ever been found—no human bones, no evidence of fire, no tools. That collapse, thousands of years ago, may have cost a family their home, but it sealed away some evidence of their lives, and that was an extraordinary stroke of luck for archaeologists today.

Emel OYBAK DÖNMEZ / Ali Akın AKYOL / Kaan İREN

From the archive of Ali A. Dönmez

Traces of Glossy Buckthorn in Daskyleion
An Old Household Remedy and Coloring Matter

Hisartepe, which lies to the south of Manyas Lake in the Balıkesir-Bandırma basin, has hosted such influential civilizations as the Phrygian, Lydian, Persian, Greek and Byzantine. Known as Daskyleion in history, the settlement became the center of attention of archaeologists in the 20th century.

From the archive of Ali A. Dönmez

Among the various conspicuous findings encountered during the archaeological excavations conducted on the mound in 2011, there were carbonized berries found on the floor of a place dated to the Hellenistic Period (approx. late 4th - early 3rd century BC). The archaeobotanist Emel Oybak Dönmez, who analyzed the berry remains together with the other archaeobotanical evidence unearthed during previous excavation seasons, identified these round berries of 3 mm in diameter as belonging to the glossy buckthorn (Frangula al-

Hellenistic structure in the Acropolis of Daskyleion, where the traces of glossy buckthorn were discovered

The close ups of the glossy buckthorn seeds from Daskyleion

nus). Carbonized buckthorn seeds were also found in a pithos in a pit dated to the Byzantine Period.

The glossy buckthorn is a deciduous small shrub or a bush, which often grows two to five meters tall, in the family of Rhamnaceae. The Frangula alnus grows in the highlands of northern and eastern Anatolia.

The written sources and the ethnobotanical records show the economic and medical importance of some Rhamnaceae species in Anatolian history. The ripe fruits of the buckthorn were used as a purgative in the past. Bark for medicinal use was dried and stored for a year before using it for the treatment of rheumatism and as a diuretic. Rhamnaceaeis still being used traditionally in Central Anatolia for the purposes of treating jaundice. Kayseri played an important role in Rhamnaceae agriculture and the production of fruits in the 19th century and especially in the villages it became the main source of revenue. The production amount of glossy buckthorn, for use as a coloring matter for wool, fabric and carpets, reached 400 tons in some years of the 19thcentury, and exceeded 500 tons in other years. Most of the production was exported to England, France and America. Especially after the second quarter of the 20th century, a decrease in demand occurred related to the launching of new chemical paints and the agriculture of glossy buckthorn was abandoned.

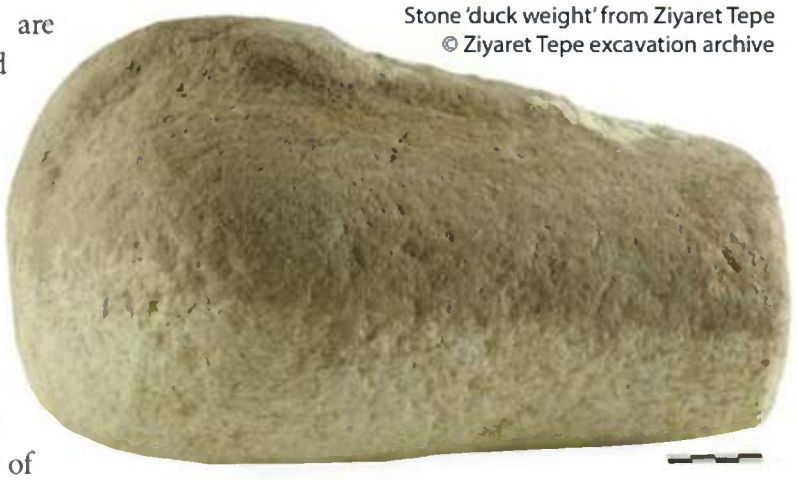
During archaeological excavations conducted in Turkey at sites such as Hallan Çemi, Cafer Höyük, Kurban Höyük, Aşvan Kale and Gritille, only the carbonized wooden parts of glossy buckthorn were found. This shows that people also benefited from the wooden parts of this plant. The fruits and seeds of the plant have been recorded only in Daskyleion thus far. Probably, the people who lived in the Hellenistic and the Byzantine periods used glossy buckthorn and its seeds for purposes such as a household remedy and coloring matter.

General view of the Hisartepe Daskyleion Acropolis from the north

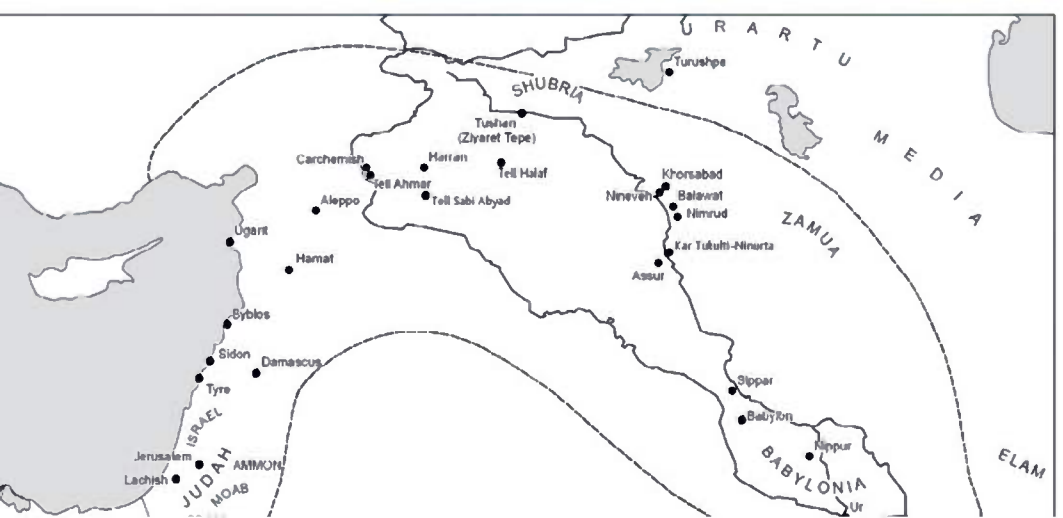
Administrative Tokens from the First Millennium BC

John MacGinnis / M. Willis Monroe / Dirk Wicke / Timothy Matney

The inventions of recording systems are milestones in the human journey and any finds which contribute to the understanding of how these developed make a basic contribution to mapping the progress of mankind. In the case of Mesopotamia, it is generally agreed that the appearance of "tokens" - small pieces in simple geometric shapes - was one part in the development of primary administrative bureaucratic systems. The great majority of these artifacts are made of clay, fewer of stone, and just a small number of other materials such as bitumen and plaster. It cannot be ruled out that there may also have been tokens made of wood. Starting in the 1960s Pierre Amiet and Maurice Lambert emphasized their role as systems of recording and marking prior to writing on clay and which led to the emergence of true writing, first pictographic then cuneiform, in the late fourth millennium BC. Strikingly, however, having played this part tokens do not then disappear from the record but continue in use as a component of administration. This is documented both by archaeological finds and textual references. A number of sites have yielded tokens from layers datable to the third millennium while texts of the late third and early second millennium refer to tokens (im-na, literally 'clay stone') and token accountants (lú-im-^{na4}na, literally 'token man'). The site of Nuzi, southwest of Kirkuk in eastern Iraq, has yielded incontrovertible evidence of the use of tokens in the form of a clay bulla dating to the 14th century BC with an inscription referring to 48 sheep and goats and containing 48 stones which clearly represented these animals. The evidence from Nuzi is important for another reason too, as the texts furnish the only explicit description for the accounting practices involved - depositing, removing and transferring stones to record the movement of sheep and goats.



Stone 'duck weight' from Ziyaret Tepe
© Ziyaret Tepe excavation archive



which added utility, flexibility and accessibility to the bureaucratic process, a "force multiplier" which enhanced the working of cuneiform bookkeeping. To give an analogy, in fact quite close to the grain, the invention of the word processor does not stop us using pens and pencils: they are different tools used for different things. Specifically, tokens offered a path for temporary data storage prior to more permanent recording which at the same time allowed illiterate or semi-literate functionaries to participate actively in the monitoring of a localized economy.

Until recently the story ended with the evidence from Nuzi and it appeared that by the first millennium the use of tokens had died out. This has now changed. Excavations directed by Prof. Timothy Matney of the University of Akron, Ohio at the site of Ziyaret Tepe in southeastern Turkey, a provincial capital of the ancient Assyrian empire, have produced striking new evidence that the use of tokens indeed carried on into the first millennium BC.

The excavations at Ziyaret Tepe have now yielded nearly five hundred tokens. The corpus comprises eight basic shapes: spheres, tetrahedrons, discs, cylinders, cones, bent cones, oxhides and squares. Most of these tokens (83 %) come from roofing collapse in an administrative complex in the lower town, indicating either that the roof (or upper story) was a significant location for token accounting, or, perhaps, that the tokens were kept in bags suspended from the ceiling. Generally, bent tip, spherical, cylindrical and conical tokens have the broadest distribution across the site as a whole. Only a relatively small number of tokens were found in the palace, which may reflect less intensive use, the domestic nature of the remains uncovered to date, or be due to the poor level of preservation and damage caused by later pits. It is also interesting to note that no tokens at all were found in the gate complex in the southern city wall. As this area was excavated in its entirety, this must genuinely mean that tokens were not used here. This may in turn indicate that the gate was manned by soldiers who controlled the traffic coming in and out but that accounting did not take place at this location.

How were the tokens used? The most valuable clues come from the cuneiform texts found in the same complex. The majority deal with transactions of grain - receipts of barley from outlying farmsteads, loans of barley and payments for rations - and there can be no doubt that this was a major concern of the establishment. This conclusion is supported by the presence of numerous pithoi in the complex. However, administration of grain was not the only activity in which the office was involved, it had multiple jurisdictions which also included the harem, the temple of Ishtar and the military, and also processed issues of metals, woods, wool, textiles and leather. A degree of corroboration for this comes from the discovery of a stone 'duck weight' found in the building. Weighing exactly 30 kg, corresponding to one Assyrian talent, it would have been used for the weighing of metal, textiles and bitumen. Another artifact of interest is an unusual matchbox-sized tablet which had been deliberately pierced to allow a cord to be passed through for attaching as a tag to a container or bundle of materials.

On current evidence we cannot say for certain the meaning associated with each token type. At Nuzi tokens were certainly used for keeping track of animals. One proposal is that certain tokens may have denoted numbers of animals regardless of type, in which case the differentiation would have to have occurred through labeling the containers into which the tokens were placed. Another proposal is that there were separate tokens for each category of animal, classified according to species, age and gen-

Administrative tokens from Ziyaret Tepe
© Ziyaret Tepe excavation archive

Another interesting find from Ziyaret Tepe is the matchbox-sized tablet, deliberately pierced to allow a cord to be passed through for attaching as a tag to a container or bundle of materials
© Ziyaret Tepe excavation archive

der - adult male sheep, adult female sheep, young male sheep, young female sheep, etc. - with analogous series for goats, cattle and so on. At Ziyaret Tepe an association with grain looks probable. What is really needed is the discovery of a tablet recording a transcript of a token account in which the correspondences are spelt out. It is not impossible, or even unlikely, that such a text will one day be found. It is, for example, quite conceivable that the administration could have ordered audits of token accounts requiring the results to be submitted in cuneiform. The evidence from Nuzi discussed above demonstrates that such exchanges between cuneiform and token databases did take place. Even so, it is possible to imagine some of the scenarios in which using tokens could have been a useful tool. For example, a worker tasked with measuring out five hundred liters of grain could use a ten-liter measure and transfer one token each time he did so. At any time he could check how far he had progressed by simply counting the tokens. Similar scenarios can be imagined for managing stocks and transactions of other commodities such as oil, wool and wine.

As regards geographical distribution, at Tell Tayinat in the Hatay region of Turkey, approximately 1,100 tokens were found in excavations of the Iron Age levels in the 1920's and 1930's but not published at the time. The repertoire of forms is strikingly similar to that recovered at Ziyaret Tepe, although Tell Tayinat does not appear to have had spheres and at Ziyaret Tepe triangles are not found. Tokens have also been found in first millennium contexts in Syria. Here the best evidence is from Tell Sheikh Hamad on the Habur, which produced approaching three hundred tokens. Smaller numbers have been reported at Tell Halaf. Tokens have also been found in Middle Assyrian (late second millennium) levels - at Tell Sabi Abyad, eighty or so tokens were found in association with sealings and cuneiform tablets and at Assur tokens were discovered among the tablets of an archive in the Aššur Temple.

What can these tokens say about literacy? We can assume that under the scribes who wrote the cuneiform tablets were assistants helping to load and unload the grain and counting out transactions. These people would have gained a working knowledge of arithmetic and perhaps even some cuneiform signs, enough perhaps to read and even write simple administrative notes. The elementary pierced tag mentioned above would have been relatively simple to write and it is not impossible that tags of precisely this kind could have functioned as a method for keeping track of individual accounts or bags of tokens prior to a transaction being finalized.

In summary, the tokens constituted a system for the keeping of tallies and dynamic totals over extended periods of time, providing at the same time a wider base for simple literacy which allowed those without formal education to participate in the administrative process. While cuneiform writing was a more advanced recording technology, by combining it with tokens the Assyrians created a record-keeping system of greater sophistication. The tokens provided a system of moveable numbers that introduced flexibility in that it allowed for stock to be moved and accounts to be modified and updated without committing to writing, and increased efficiency in that it did not require all personnel involved to be literate.

General view of the mound © Ziyaret Tepe excavation archive

PETITION EXCEEDED 25.000 SIGNATURES

ZEUGMA MOSAICS MUST RETURN TO THEIR PLACE OF ORIGIN

Aktüel Arkeoloji Magazine started a petition campaign to provide for the return of ancient artifacts, consisting of 12 mosaic fragments looted from Zeugma and now on display in the floor of the Wolfe Centre for the Arts at Bowling Green State University. The campaign reached 30.000 signatures, and exceeded its goal of 25.000.

The ancient artifacts, consisting of 12 mosaic fragments dated to the 2nd - 3rd centuries AD, were looted from Zeugma in the Southeastern Anatolian region of Turkey in 1960 and were illegally transported to the USA. These artifacts were sold to Bowling Green State University in 1965 for $35,000 by the smugglers of the cultural artifacts. The mosaics were kept in the McFall Center. In 2011, the mosaics were conserved and installed in BGSU's Wolfe Center and used as a decoration in the lobby of the Eva Marie Saint Theatre. After various experiments conducted on the fragments by Prof. Dr. Kutalmış Görkay and Dr. Stephanie Hooper, it was proved that the mosaics originated from the ancient site of Zeugma. Despite the demands and campaigns started for the return of the mosaics to Turkey, still they weren't returned their place of origin.

A speech made by Kelly Garrow, head of communications for the museum, is an inexplicit expression against the return of the artifacts within a short time period. She said "For years and years, objects were removed from their countries of origin. In the past years, the Toledo Museum of Art had two artifacts that had to be returned to their country of origin. The first was a German Porcelain centerpiece stolen during World War II and the second was an Italian jug illegally excavated." And she adds, "It is normal for the process to take years. It took more than ten years to return the Italian jug". Also, she says that while they question the home of the mosaics, some students believe the mosaics should stay at the university. They say that the university spent money restoring the mosaics and they should continue to belong to it. One of the students says that they purchased the mosaics and they should be able to keep them. Another student, Grams said, "The University should return them to Turkey. I love them; they are a great piece of art in the building, but they're not really for us."

The mosaics, which are on display in the first floor of the Wolfe Center for the Arts at Bowling Green State University, are clear examples of illicit trafficking of cultural property. They rightfully and legally belong to Turkey and must return to the country of their origin.

The petition campaign started on change.org by Aktüel Arkeoloji Magazine (the national version of Actual Archaeology Magazine-Anatolia) to provide for the return of these ancient artifacts to the country of their origin exceeded its goal of 25.000 signatures. Soon, the Turkish Ministry of Culture and Tourism will officially apply for the return of the mosaics to Turkey.

From: Aktüel Arkeoloji Magazine
To: Bowling Green State University, Ohio

Zeugma Mosaics Must Return To Their Place of Origin

It is common knowledge that, during the last two millennia, a wide range of cultural heritage and properties have been illegally transported from their homelands to recipient countries. To stop this illegal "treasure hunting" and the concomitant illicit trafficking of cultural properties, as well as for the protection of the countries' own cultural heritage at risk by this smuggling, there is an organized initiative and concentrated effort underway to restore all illegally gained cultural properties to their original places.

As a part of this project, the mosaics which are on display in the first floor of the Wolfe Center for the Arts at Bowling Green State University rightfully and legally belong to Turkey and must return to the country of their origin.

Lost Sedeinga

A glimpse into Nubian Archaeology

Vincent FRANCIGNY

Upper part of the panel depicting the figure of the god Amun, discovered lying in the funerary chamber of a Napatan grave
V. Francigny © Sedeinga Mission

Sometimes, unexpected finds in the cemetery help to rewrite the history of another monument on the site. This was the case when a beautiful panel depicting the figure of the god Amun was discovered lying in the funerary chamber of a Napatan grave. Reused as a funerary bench and cut to receive the wooden coffin and the deceased, it remained far from the dreadful surface conditions for more than 2,000 years. Originally belonging to the temple of Tiyi, the panel has an inscription referring to Neb-Maat-Re, the name of Amenhotep III.

Long after Nubia became the theatre of an unprecedented archaeological campaign under the aegis of UNESCO during the 60's, it remains one of the most prolific fields to investigate the historical past of the Nile valley. Shaped as a corridor connecting Africa to the Mediterranean world, the region has seen the rise and fall of local kingdoms as well as the temporary domination of the Egyptians and the Roman Empire.

Integrating this multicultural heritage into its own traditions, the Nubian kingdom of Kush (800 BC – 350 AD), whose capital was first established at Napata before it moved to Meroe around the 5th century BC, has puzzled the minds of many archaeologists for decades. While most of the Kushite remains are located in the north of Sudan, the almost complete absence of tourism and the low density of infrastructure and population have left many sites buried in the sand, some of them having the possibility to offer an extremely long chronological sequence from prehistory to the end of the medieval period. This is the case at Sedeinga, south of the Second Cataract and the meanders of the Batn el-Hagar ("Belly of the rock"), where a French team led by Claude Rilly and Vincent Francigny is conducting excavations on a gigantic Kushite necropolis that once had several hundred small pyramidal funerary monuments.

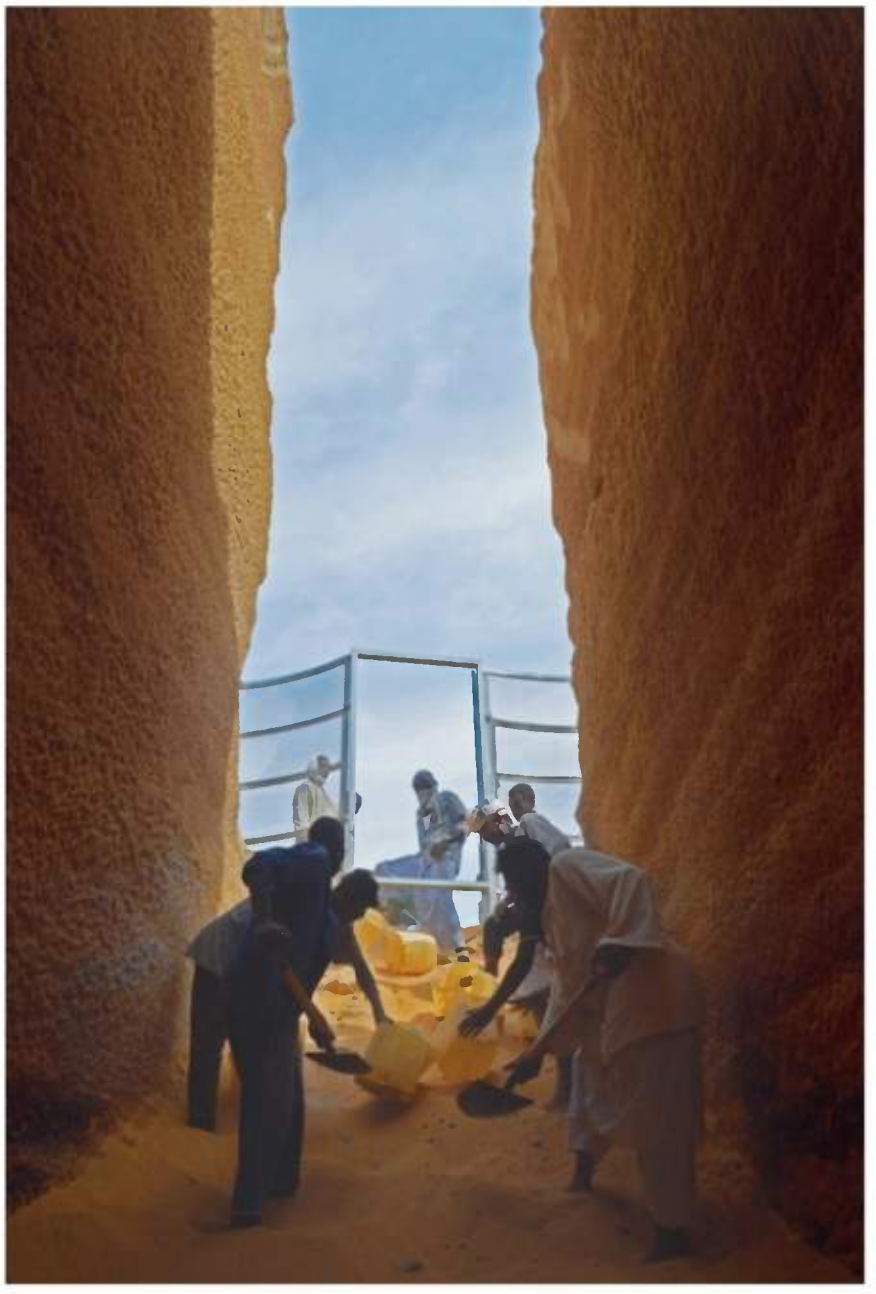
Though Sedeinga was visited and described several times in the early 19th century by the first European travellers entering Nubia from the Egyptian border, no excavation took place on the site before 1963. Since that time, work happened intermittently until a new project was recently launched in 2009, with a particular focus on the funerary world. Trying to exploit a backlog of archives and understand the cultural entanglement of most of the remains, the new team decided to resume fieldwork in the necropolis and to conduct at the same time a survey of the extended archaeological area. So far, the major vestiges identified are some proto-historic silos, an Egyptian temple, a Napatan-Meroitic necropolis and a series of Christian buildings probably accompanied by a cemetery.

The temple, built in the course of the Egyptian domination over the region during the New Kingdom, was commanded by Amenhotep III (1387 – 1348 BC) for his great royal wife Tiyi. Apart from a few statues removed from its surface, it has been left untouched for centuries and still waits to be excavated. Little is known about the temple, as most of the blocks scattered around the only column still standing are upside down or partly covered by sand. It was likely built at the same time as the great temple of Soleb, only 15 km to the south, and dedicated to the deified image of Amenhotep III. Both temples, functioning as a "royal couple", would inspire later the two temples of Abu Simbel erected for Ramses II and the queen Nefertari.

Only a few meters to the west of Tiyi's temple is a large necropolis stretching between the two local villages of Nilwa and Qubbet Selim. First used during the Napatan period (800 – 350 BC) and later reused and extended during the Meroitic period (350 BC – 350 AD), it contains the remains of at least a thousand burials, some belonging to the elite groups that once ruled the entire region.

South of the temple and the antique cemetery are the ruins of some medieval buildings dating back to the Christian period (6th – 14th century AD) and so far left untouched. In the general survey conducted since 2009, more burial grounds and prehistoric sites have been spotted, all filling the gap in the chronology of the site. Some evidence is missing though, like the Egyptian graves where the priests of the temple were buried. But as exploration continues, there is little doubt that they will not remain hidden forever.

While it has been established that the banks of the Nile at Sedeinga were never very productive, the extraordinary funerary material recovered from the graves must have originated from another source of wealth. The location of Sedeinga, on the west bank of the Nile, while most of the Napatan and Meroitic settlements in the area were established on the east side, is undoubtedly part of the answer. The number of goods imported from the Greco-Roman world constitutes another clue to the mystery, as it is likely that Sedeinga was a kind of harbour for the caravans following the desert roads and avoiding the Nile and its cataracts. Maybe through a taxation system or by providing all the necessary logistics for trade expeditions, the population of Sedeinga grew wealthy.



Excavations in the stairs of grave IV T 1
V. Francigny
© Sedeinga Mission

Current research in the Necropolis focuses on the transition between the two phases of the Kushite period and the evolution of the funerary customs, the material culture and the population over centuries. Though most of the graves were heavily plundered and reused many times, a few were never visited by robbers, providing us with a series of painted ceramics, bronze bowls, wooden caskets, refined ornaments and objects from daily life. Sometimes, rituals can be reconstructed based on the careful recording of the data during the excavation process. It was for example possible to restore a complete incense burner from sherds found in the mud cement used to seal the door of a tomb, indicating that after being used in the funerary chamber, the object was smashed and sherds incorporated into the blocking system. Another striking example was the discovery of two decorated blue glasses smashed at the entrance of a grave.

Blue glass found at the entrance of a Meroitic burial
V. Francigny
© Sedeinga Mission

Aerial view of the temple of Tiyi
B.-N. Chagny © Sedeinga Mission

Aerial view of excavations at Sedeinga B.-N. Chagny © Sedeinga Mission

They both bear the Greek inscription "Drink and you shall live", pointing to some kind of banquet ritual typical in the Mediterranean world.

The architecture of the graves and their funerary monuments also reveals some evolution, as some of the oldest pyramids have a circular structure built inside. While large pyramids are usually reinforced with cross-braced walls, there is no use for these round shapes inside the monument other than symbolic reasons. A recent discovery of a grave only covered by a circle of bricks seems to prove that this unusual architectural feature corresponds in fact to the reminiscence of the traditional tumulus shape that for a thousand years before the adoption of the pyramid had been the only funerary structure used in Nubia.

Sometimes, unexpected finds in the cemetery help to rewrite the history of another monument on the site. This was the case when a beautiful panel depicting the figure of the god Amun was discovered lying in the funerary chamber of a Napatan grave. Reused as a funerary bench and cut to receive the wooden coffin and the deceased, it remained far from the dreadful surface conditions for more than 2,000 years. Originally belonging to the temple of Tiyi, the panel has an inscription referring to Neb-Maat-Re, the name of Amenhotep III. It also bears some traces of a tragic event, when the name and face of Amun were hammered out during the reign of Akhenaten and later restored, probably during the reign of Tutankhamun.

Even more surprising was the discovery, at the edge of the desert to the west of the necropolis, of an isolated grave with royal dimensions and architecture. Cut on the east slope of a small hill dominating the area, the grave had no monument built at the surface and was probably used while being unfinished. With a large stairway over 10 meters in length, leading to a monumental entrance at a depth of 7 meters, the tomb has an ante chamber supported by four pillars followed by a smaller chamber with two pillars. Compared to the graves of the royal cemetery at Meroe, it matches the architecture of those dating back to the second half of the 2nd century BC. A C^{14} date obtained from some charcoal found at the entrance of the grave confirmed this first estimation. How someone at Sedeinga, even if very powerful, could claim such a tomb is still a mystery. As the date corresponds to a period of dynastic troubles, it is not impossible though that a local ruler tried to secede from the central power at the capitaland declare a kind of local sovereignty.

Despite its exceptional potential for all kinds of archaeological investigations, Sedeinga has long waited to reveal its treasures. Recent discoveries, the current program on the necropolis, a future project of study dedicated to the temple and an ongoing archaeological survey in the area will surely contribute to make Sedeinga appear as one of the major lost cities of ancient Nubia.

RHM
REZAN HAS MUSEUM

Human Depictions in Anatolia Collection

In the ancient world the "mother goddess figurines" are the most important emblems symbolizing woman's fertility, her social status and sanctity which may still be attributed to her. Fertility, the descendance of the line or the symbols of plenty are the concepts that have shaped the faith in the mother goddess in Anatolia, reflecting a tradition thousands of years old. Rezan Has Museum invites you to discover the long journey of these enigmatic artifacts.

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Visiting Hours: 09.00-18.00 (except Thursdays)

Hirbemerdon Tepe

A site Near the Source of the Tigris River

A decorated terracotta votive plaque from the Middle Bronze Age

Nicola LANERI

A small village identified on the High Mound, was originally constructed on the southern side of the mound, where the archaeologists found domestic architecture associated with an extraordinary discovery of a ritual deposit in a corner of a house in which tens of unbaked clay animal figurines were found ritually discarded together with animal bones.

It was a warm day in November of 2002 when I first visited the site of Hirbemerdon Tepe, located along the western side of the Tigris river about 120 km southeast of Diyarbakir. The road to reach the site was all muddy due to the numerous cotton fields dotting the area, but after a long walk I noticed a high density of early second millennium BC pottery both on the Outer Town (i.e., located on the alluvial terraces) and the High Mound (i.e., a high cliff west of the river terrace). Then, I asked the Ministry of Tourism and Culture to obtain a permit for archaeological research in collaboration with the Diyarbakir Archaeological Museum as part of the Ilısu Dam Hydroelectric Central Rescue Project. They warmly accepted my request and thanks to their support I was able to work there until 2013, when I finalized the study of the archaeological data in order to publish the final report in the coming year.

The project started with two initial years (2003 and 2004) of reconnaissance and geophysical surveys that confirmed the initial hypotheses of a small-sized site that never reached an extension larger than 2.5 hectares, including occupations in both the Outer Town and the High Mound. Thus, starting from the following year, an international project (that included the participation of Prof. Mark Schwartz of Grand Valley State University together with numerous scholars from Turkey, Italy, USA, France, England and Denmark) aimed at recovering, studying and interpreting the archaeological record through the means of archaeological excavations in the High Mound and the Outer Town, as well as a regional survey of the area surrounding the site for a total of 48 km^2, conducted by Prof. Jason Ur (Harvard University).

The earliest settlement, dated to the mid-fourth millennium BC, was located in the Outer Town, whereas starting from the beginning of the third millennium BC a small village was identified on the High Mound. It was originally constructed on the southern side of the mound, where the archaeologists found domestic architecture associated with an extraordinary discovery of a ritual deposit in a corner of a house in which tens of unbaked clay animal figurines were found ritually discarded together with animal bones. During the following period, the inhabitants of the site decided to move their houses towards the center of the mound. It is here that the most significant architecture of this later stage was unearthed and consists of domestic architecture composed of a series of squared

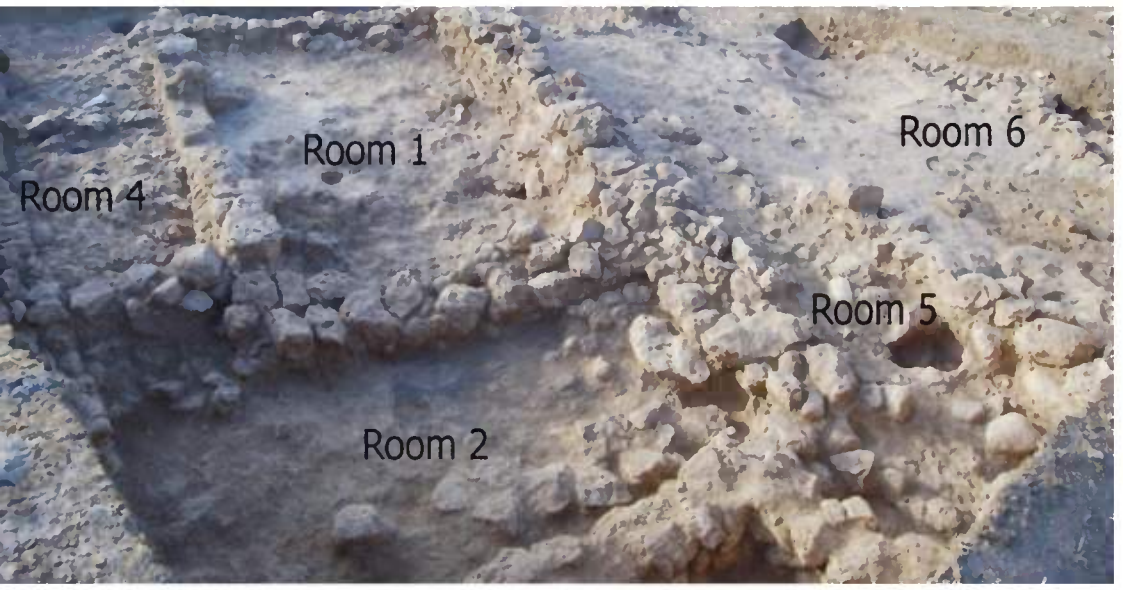
The architectural complex of the Middle Bronze Age

rooms, and two stepped streets that were used to connect the different sectors. The material culture found within these rooms confirms an Early Bronze Age II chronology (i.e., 2750-2500 BC).

However, it is during the Middle Bronze Age (cal. 1975-1872 BC) that Hirbemerdon Tepe shows the most significant level of occupation throughout its history. This is related both to the very good state of preservation of the architecture and the material culture discovered in these levels, as well as to the extensive occupation of the site both in the Outer Town and the High Mound. In particular, related to this period is an 'architectural complex' excavated on the High Mound that must have had an extent of about 5.000-6.000 m^2 and was located on the northern side of the mound. The architectural complex was very well preserved and the architecture was built by embedding the walls – that were constructed using stones superimposed with mud-bricks -- into the natural soil and bedrock. Throughout the years of archaeological work, a total of 1500 m^2 have been excavated. The collected data highlight the presence of a main entrance that was located along the northwestern corner of the complex; however, during the last season of archaeological work, another entrance was discovered along the eastern side, suggesting the presence of more entrances probably distributed along the four sides. A stone wall and the natural bedrock were used to delimit the outer edge of the complex. In addition, immediately inside the wall was constructed an inner corridor that ran throughout most of the complex's perimeter and was paved with pebbles. The whole complex was divided into two main areas: a large sector dedicated to ceremonial activities, placed in the center of the complex, and a series of small agglutinated buildings dedicated to craft production that were located around the ceremonial sector. Streets, alleyways and staircases were used to connect the different sectors. In particular, due to the difference in levels (i.e., 14 meters between the top and the bottom of the complex), the whole complex was built using a system of artificial terraces connected by stairs, as is the case in similar contemporaneous settlements recognizable in the nearby area of the Tur 'Abdin (e.g., Mardin or Savur). For the buildings dedicated to craft production, these were composed of 4 to 5 small rooms, and the high density of grinding stones and storage containers, as well as the presence of a large kitchen facility found in the northern sector of the complex suggested to us that some of these buildings might have been connected with food processing associated with its consumption during rituals enacted in the ceremonial areas. Proof of this hypothesis is the presence, across from these buildings, of a large ceremonial building (G) and an outdoor space in which remains of ceremonial practices (i.e., ritual paraphernalia, ceramic containers, animal bones) were found discarded on the ground. In some circumstances, the ritual paraphernalia and the ceramic vessels – that are mostly of the locally produced Red Brown Wash Ware and Band Painted Ware -- were found purposely broken and missing some parts. In terms of ritual paraphernalia, of great interest is the presence of terracotta animal and human figurines, house models (in some circumstances decorated with animals or human figures) and, most of all, votive plaques.

Hirbemerdon Tepe shows the most significant level of occupation throughout its all history. This is related both to the very good state of preservation of the architecture and the material culture discovered in these levels, as well as to the extensive occupation of the site both in the Outer Town and the High Mound.

View of the site, of the Tigris River and the Batman Su from the north



Domestic architecture of the Early Bronze Age II

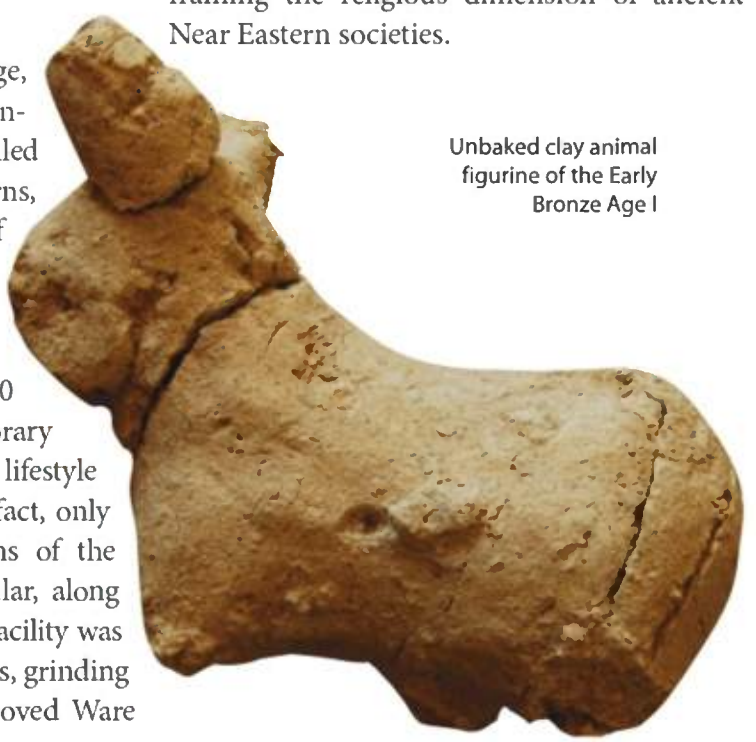
Ottoman ceramic tobacco pipe

It was during the Ottoman period that the site grew again, with the construction of a large fortress on top of the High Mound. During the excavation of this large stone building, we were able to unearth ceramic vessels typical of the 19th century as well as ceramic tobacco pipes, iron tools and a coin dated to the year 1861 under the reign of Abdül-Mejîd I.

All the plaques are made from different types of low-fired clay, in the form of a rectangular slab with a decorated front side. The decorated side is characterized by a series of impressed, incised or excised geometric motifs (e.g., fishbone patterns, zigzag lines, triangles, rosettes, crosses, circles, concentric circles, and hollow ovoid elements) and, in only one case, animal motifs, which frame a central display in which either an applied human figure or an incised stick figure is depicted. The decorated motifs of most of these plaques are emphasized using a combination of contrasting red and black paint applied after firing. A distinctive feature of these plaques was the attaching of clay spouts to the bottom edge of the decorated side, most probably constructed for their use with liquids. A perforated element generally extends up from the top edge of each plaque for the purpose of affixing or otherwise displaying the plaques.

At the end of the Middle Bronze Age, the architectural complex was abandoned and its central sector was filled with pottery fragments, deer horns, and dirt in order to house a series of rooms and features related to private dwellings dated to the third quarter of the second millennium BC. During the Early Iron Age (ca. 1200-900 BC), the site was occupied by temporary settlements, indicating a nomadic lifestyle by the community inhabiting it. In fact, only the northern and southern sections of the High Mound were used. In particular, along the southern sector, a large kitchen facility was discovered in which there were pestles, grinding stones, 2 ovens, and numerous Grooved Ware ceramic vessels. During the Neo-Assyrian Period (ca. 900-600 BC), only a large building in the Outer Town was discovered. Associated with this building are numerous basalt mauls and grinding stones, suggesting that the site might have been used as a farmstead for the newly founded provincial capital of Tushhan (Ziyaret Tepe), located ca. 15 km north of Hirbemerdon Tepe. After this period, the site was occupied by nomadic groups during the end of the first millennium BC, as well as during the Medieval Period. However, it was during the Ottoman period that the site grew again, with the construction of a large fortress on top of the High Mound. During the excavation of this large stone building, we were able to unearth ceramic vessels typical of the 19th century as well as ceramic tobacco pipes, iron tools and a coin dated to the year 1861 under the reign of Abdül-Mejîd I. To further confirm the importance of the site during the 19th century AD, it is important to highlight the presence of a site named Merdon in the historical maps of this period.

In conclusion, the Hirbemerdon Tepe Archaeological Project has been able to bring light to a long chronological sequence that is a fundamental tool to further understand the history of the upper Tigris river valley region, as well as to support links with ancient Anatolia and Mesopotamia. In particular, the excavation of the Middle Bronze Age ceremonial architectural complex appears pivotal for understanding the role played by ceremonial practices in framing the religious dimension of ancient Near Eastern societies.



Unbaked clay animal figurine of the Early Bronze Age I

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Two more cultural assets added to UNESCO's World Heritage List

The 38th session of the World Heritage Committee, held in the Qatar National Convention Center in Doha, inscribed two more historic sites from Turkey, "Cumalıkızık" and "Bergama", on UNESCO's World Heritage List. "Bursa and Cumalıkızık: the Birth of the Ottoman Empire" was inscribed on the World Heritage List by the proposal of Qatar and "Pergamon and its Multi-Layered Cultural Landscape" was inscribed on the list by the proposal of Germany. With the inclusion of these two sites, the number of Turkey's properties inscribed on UNESCO's World Heritage List increased from 11 to 13. After the evaluation of the International Council on Monuments and Sites (ICOMOS), the two properties were added to the list without a ballot, with the consensus of 21 committee members.

Pergamon and its Multi-Layered Cultural Landscape

Pergamon is the only remaining Hellenistic capital which has survived to our present day. Although Pergamon appeared on the stage of history as a Hellenistic kingdom, the area surrounding Pergamon has yielded archaeological remains extending as far back as the 3rd-2nd millennia BC. The Kingdom of Pergamon emerged as a dynasty during the complicated and difficult conditions of the Hellenistic Period. Today, the area surrounding Pergamon represents a beautiful landscape, which has been shaped and has been used in a highly intellectual way to develop one of the leading cities of civilization. The famous Pergamon School of Sculpture presented the Zeus Altar to the history of humanity in the 2nd century BC. The Pergamon sculpting technique, named after the city, is accepted as the world's most famous and difficult sculpting technique. With water lines collecting water for the capital, the Serapeum (Red Basilica) constructed over the Selinos River, which was dedicated to the Egyptian gods, the theaters built on terraces on the steep slopes of the hill, the gymnasia, public baths and temples, the city is still alive today and is a witness to history. Competing against the other major kingdom of the period, Alexandria, in cultural and artistic terms, Pergamon left its mark on the period with its library and the philosophers it raised. Parchment paper, which was used for the recording and transmission of scientific and cultural documents until the end of the Medieval Period, was developed in Pergamon, upon the wishes of the Pergamene kings. The name "parchment", which is still used today, evolved from Pergamon.

Maintaining its importance by being the capital of the Asian provinces during the Roman Period, Pergamon became a metropolis of the antique world with its leading role in urban planning, construction techniques and cultural environment.

One of the seven churches of the Early Christian Period mentioned in the Bible is located at Pergamon. The city was reconstructed according to the cultural and commercial axis shaped in the period of the Ottoman Empire. The city is also famous for its festivals and sports competitions, which were organized in antiquity. One of the oldest festivals of the Turkish Republic, the "Pergamon Kermess", started by the order of Atatürk in 1937 and continued uninterrupted until today, is the continuation of this ancient tradition in the modern world.

Having witnessed thousands of years of the adventure of human history, Pergamon has inscribed its name on UNESCO's World Heritage List.

A Cumalıkızık street

Bursa Cumalıkızık

A 700-year-old waqf village situated in the southern foothills of the Uludağ, the Cumalıkızık Village has survived until today as one of the most spectacular villages of Ottoman rural architecture. According to the Orhan Waqfiyya dating to 1339, Kızık villages were endowed for the imaret. Kızık is one of the 24 Oğuz tribes. When Orhan Ghazi defeated the feudal landlords of Bursa and conquered Kestel in 1303, the region was opened to the Turkmen. Cumalıkızık is an important cultural asset, shaped according to traditional Ottoman architecture, where houses of authentic civil architecture are integrated with street fabric and monumental structures. An open-air museum, with houses where people are still living, Cumalıkızık is inscribed on UNESCO's World Heritage List due to its historic, natural and cultural values.

In the Ottoman Period, the villages located between the foothills of the Uludağ and the valleys were named *kızık*. The name of the Cumalıkızık Village derives from the Friday prayers, for which the people living in all *kızık* villages would gather. Among *kızık* villages, only Cumalıkızık, Hamamlıkızık, Derekızık, Değirmenlikızık and Fidyekızık have survived. However, only Cumalıkızık has been able to preserve its authenticity. The Cumalıkızık Village is situated over an area of approximately 10 hectares and 60 percent of the houses in the village are inhabited. Among about 270 houses in the village, 133 are registered as historic sites.

Among the registered structures, 2 are monumental structures (a mosque and a public bath), while 128 are examples of civil architecture. Two monumental plane trees in the main square of the village and a fountain located to the east of the mosque are also among the registered assets. The combination of mosque, village coffeehouse and great plane tree, which can be observed in the centers of traditional Ottoman settlements, is also found in Cumalıkızık. The structures, forming an organic street fabric shaped in accordance with the topography, were designed according the characteristic features of the region. Therefore, each example of civil architecture is different from each other. This difference enriches the village fabric. The middle sections of the narrow streets with flagstone pavements were slightly depressed in the form of a channel, for the water to flow on rainy days. This is one of the characteristics of the original structure of the village. The sloping surface in the middle section of the stone-paved street is also used for the distribution of water from the spring situated in the uppermost area of the village.

Cumalıkızık houses

Syria's Cultural Heritage Under Threat

Amr Al Azm

The citadel of Ja'bar is taken over by IS and used as military headquarters and barracks with very restricted access to outsiders. © Egmont Strigl

That Syria's cultural heritage is under threat from the extremist radical Islamic group known as the Islamic State of Iraq and Syria (IS) and also as Al-Dawla or IS is not news. After all, a group such as IS with well-known extremist views that even Ayman Al-Zawahri found too radical, is expected to be iconoclastic in its approach to cultural heritage. A number of reports have already appeared linking the destruction of valuable archaeological treasures evoking memories of the destruction of the Bamyan Buddhas by the Taliban in 2001. This includes the smashing of the statues uncovered at the site of Tell Ajaja and the more recent blowing up of mosques and shrines in Mosul, Iraq.

Yet the picture emerging today from the areas controlled by IS is far more complex than the simplistic narrative portrayed above. Today, IS controls large swathes of the Syrian countryside, extending east of the city of Aleppo to the Euphrates River and all the way south to the cities of Raqqa, Deir Al Zor and beyond. This entire region is exceptionally rich with archaeological sites dating back from prehistory to the Islamic period and is therefore extremely vulnerable. In turn, IS is exploiting these sites for strategic and financial gains. Historic sites, such as the citadel of Ja'bar, have been taken over by IS and are being used as military headquarters and barracks with very restricted access to outsiders. This is not unusual considering that ancient/historic fortifications are traditionally sited in strategic locations, the importance of which continues until today.

Furthermore, IS openly permits illicit excavations by the local inhabitants in return for a share of the finds in the form of a tax. The basis for this tax levy is the Islamic law of *khums* where Muslims are

28 June 2012
The famous site of Dura-Europos,, where one of the earliest churches, oldest synagogues and several temples were discovered, is now completely covered by looters' pits.

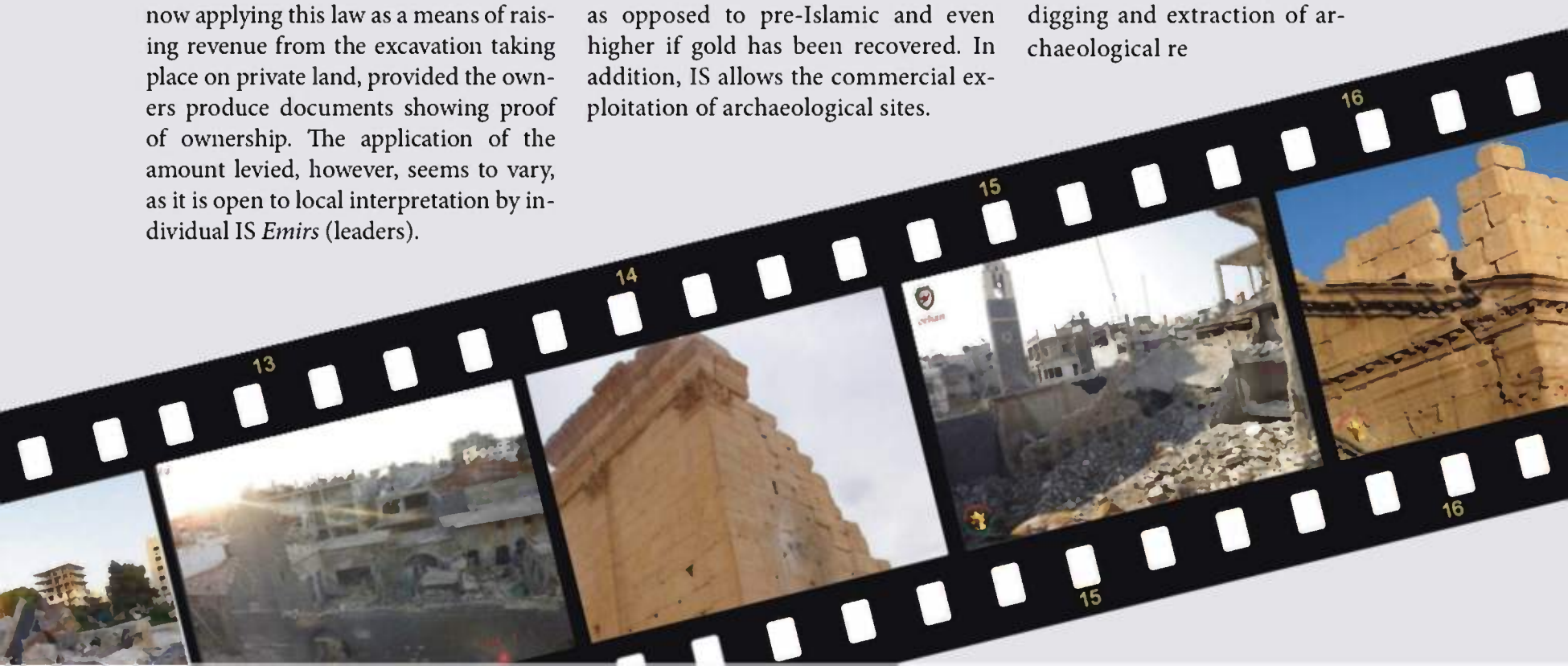
The destruction of statues in Tell Ajaja
Abou Mouseb © APSA 2011 Protect Syrian Heritage

An important Assyrian administrative center, Tell Sheikh Hamad is severely looted by the IS, as seen in before and after satellite images.

required to pay a fifth or 20% of any treasure trove found to the state. IS is now applying this law as a means of raising revenue from the excavation taking place on private land, provided the owners produce documents showing proof of ownership. The application of the amount levied, however, seems to vary, as it is open to local interpretation by individual IS *Emirs* (leaders).

For example, the levy of *khums* can reach up to 50% if the items are Islamic as opposed to pre-Islamic and even higher if gold has been recovered. In addition, IS allows the commercial exploitation of archaeological sites.

There are now professional contractors and crew who specialize in the digging and extraction of archaeological re



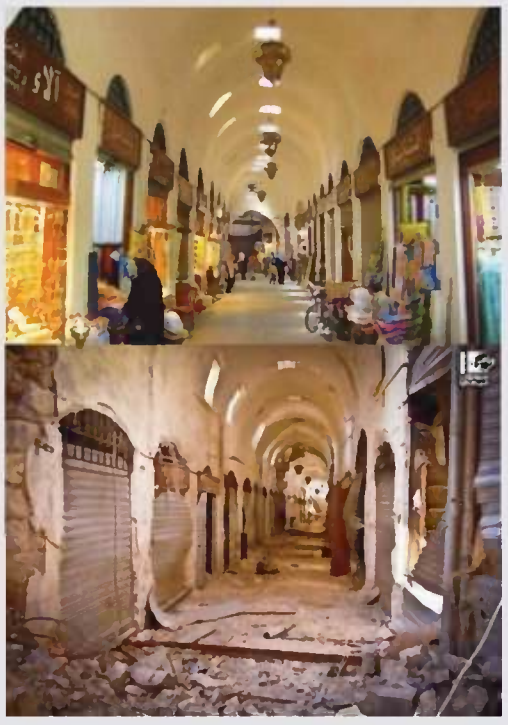
mains operating directly under license from IS with representatives from the organization present to oversee operations especially where heavy machinery is used.

It is these activities that are causing the most irreparable damage to Syria's cultural heritage, far more than the less common but highly publicized attacks on standing monuments, religious shrines and statues. IS also controls the sale of antiquities. The market for the sale of antiquities occurs on the Syrian side of the Turkish-Syrian border, centered mainly at the town of Tell Abyad, an IS stronghold on the Syrian-Turkish border. IS is clearly involved and profiting at every level from the illicit trade of antiquities, from their initial extraction from the ground to their final sale and exit from IS controlled territory. As an organization today, IS is probably the richest radical terrorist organization in modern contemporary history with widely diversified sources of income. There is no doubt that looting and illicit trade in antiquities is highly lucrative, enough for IS to be deeply engaged and implicated in it. Stopping this illicit trade in antiquities therefore must be an imperative not only because it is a major source of income for terrorist organizations like IS, but also because it is causing irreparable damage to Syria's cultural heritage. The importance of this cultural heritage is nowhere more demonstrable than when it comes to the issue of national identity and what makes a Syrian a Syrian. Syria has a resilient sense of identity based on the concept of a shared citizenship around a common history and supported by a long and rich cultural heritage.

An important Early and Middle Bronze Age city, Mari, has been subject to illicit diggings and looting.

Once the current violence ends, the people of Syria will need to find ways to reconnect with the symbols that once united them across religious and political lines. The country's ancient past as represented in this rich cultural heritage will be key to this. Protecting and preserving Syria's history and heritage is therefore about safeguarding its future too.

Finally, I would like to recognize the efforts of the many activists who cannot be named here for their own safety while continuing to work under the most dangerous conditions to provide the information about IS mentioned in this report.



The old souk of Homs is destroyed in the Syrian Civil War
© APSA 2011 Protect Syrian Heritage

NATURAL ABRASIVES OFFER AN OPPORTUNITY TO CLEAN HISTORIC BUILDINGS AND ARTIFACTS, WITHOUT DAMAGING THE SURFACE

Nascor Investment Holding Company, performing works to minimize the damage occurring during restoration and conservation processes, produces natural abrasives, such as apricot kernel shell and nutshell granules, in order to clean the surfaces of historic buildings and artifacts by removing years of accumulated dirt, stain, etc. The products are resistant to water with high erosion resistance; in other words, they do not soften when exposed to water and furthermore they do not create harmful components on the surface. Thus, these characteristics help maintain an advantage when compared with other materials. Süleyman Hartavioğlu, the general director of Nascor Holding, states that the apricot kernel shell granules are used for removing layers of residue and dirt caused by environmental factors on historic artifacts of various materials such as wood, clay, stone, marble and metal without damaging the patina or leaving any traces behind. Hartavioğlu also states that their aim is to prevent further damage to historical artifacts due to wrong restoration techniques and harmful components, and to offer a healthy working environment during restoration. Since the products are not harmful to nature and the environment and do not create dust, they provide a healthy environment to employees.

Several laboratory analyses were carried out in order to determine the performance of the organic material that will be used in surface cleaning. Apricot kernel shell granules of different sizes and rigidities did not cause any damage in the cleaning of the coatings formed by gypsum and accumulated pollution on relatively rigid and uneroded surfaces of natural stone and hard wood, and provided a very successful result for the restoration of historic buildings and artifacts. Süleyman Hartavioğlu, the general director of Nascor Holding, remarks that the application of the Nascor apricot kernel shell granules, which underwent experimental analyses using different granulometries and different surfaces, on building materials which require surface cleaning within the scope of restoration and conservation sensitivity, as well as the surfaces of building elements, will produce successful results. He also underlines the importance of the selection of an aggregate with suitable granulometries, according to the determination of the type of pollution and the type of the material that requires cleaning.

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Neolithic linen preserved in a burial in Building 52 © Jason Quinlan

Serap ÖZDÖL KUTLU

TEXTILES AS A PART OF DAILY LIFE AND THE UNDERWORLD

The woven fabrics from Çatalhöyük were generally used to cover the deceased as a shroud. Çatalhöyük presents the earliest of the use of fabrics in tombs.

Building 52 from the north © Jason Quinlan

A linen cloth made from flax was encountered in an infant burial during the latest excavations at Çatalhöyük. Wrapped around an infant, the flax cloth was well-preserved due to its partial carbonization. It has been identified by the laboratories at Çatalhöyük as linen, made from flax. This was the first time that specialists had identified linen at the site because seeds of flax are absent at Çatalhöyük. The extremely good preservation of this 9,000-year-old organic material is the most important point of this remarkable find. Woven fabrics and fibres found at Çatalhöyük are not the earliest well preserved examples in the world. The use of fibres in particular, the main material of fabric, originates at an earlier date than Çatalhöyük and reaches different regions of the world. Fibre remains, made from flax, date to the Upper Paleolithic Period that goes back to around 30,000 years ago.

Woven Remains and Technology at Çatalhöyük

During the excavations conducted by Mellaart in the 1960's, especially in the burned burials of Level VI, a large amount of elaborately woven linen textiles were found. Again into Level IV, the brain was removed from the endocranium of the deceased and a fabric lump replaced the brain. In both the old and the new seasons of excavations, fabrics placed parallel to the lower parts of the legs of skeletons and covering one of the long bones are seen. Again, in some of the tombs, white fiber woven fabrics are seen both in vertical and horizontal positions. Textile strips were found in burials as well. Both finds were used to hold the bones together and the deceased was covered with them.

Close ups of some of cord and textile recovered from the burials © Jason Quinlan

Although the textiles were unearthed only from tombs, Mellaart suggested that some frescoes imitated plain or decorated textiles or even "kilims", and discussed the existence of these goods in daily life. As evidence of weaving in the settlement, Mellaart showed paint residue, straw and basket traces, weaving needles, spindle whorls, stamp seals, white loincloths worn by men represented on the frescoes, bright and decorated clothes on fat women figures, and the earliest frescoes found in the region. Examined technologically, producing fishing nets, knitting straw or baskets and weaving are parallel craft types to each other.

On the other hand, some items in particular, such as spindle whorls and weights used for spinning yarn and weaving, and representations and drawings of them were never encountered. Among the terracotta finds of the new excavations, there are some perforated objects in the "unidentifiable" category. Moreover, some ceramics have perforated examples as well, but these items have not been hitherto discussed within the context of the "textile industry". More particularly, it is possible to suggest that some pottery sherds were used as loom weights after being perforated. "Weaving needles", which are among the finds which were highlighted by both Mellaart and Nerissa Russell, were probably used for the textile industry, and the manufacturing of straw and fishnets. Actually, there are no characteristic tools concerning the textile industry and kilims unearthed at Çatalhöyük, except these needles. Mellaart suggests that spindle whorls and loom weights didn't survive due to being made of unbaked clay. According to Burnham, the reason for the lack of representation of spinning tools is due to them being wooden.

Raw materials and Quantity in the Textile Industry

Mellaart identified fabrics unearthed from tombs as being made of wool before undertaking laboratory analyses. However, after the analyses and publications of this material were completed, the quality of this material, of wool or flax, still couldn't be determined. When Helbaek claimed that the fragments were wool, Burnham reported that flaxseed hadn't been found at Çatalhöyük before.

The discovery of a large amount of textiles in a burial to the northwest of a structure (No. 52) is probably one of the most important discoveries of the Çatalhöyük excavations that have been conducted in recent years. This find was analyzed in the Çatalhöyük laboratory and was determined to be a linen fabric made of flax. According to Ian Hodder, the director of the Çatalhöyük excavations, the aforementioned find is an elaborately woven fabric. Because not a single flaxseed was encountered at Çatalhöyük, it was thought that the linen textile was probably brought from another place by trading via a barter system. The fabrics are fine-woven and show technical mastery.

Almost all fabrics found during the old and new excavations at Çatalhöyük are carbonized and no dye traces were encountered on them. All the plants which are necessary to make vegetable dye for use on fabrics and kilims are suggested to have grown around the

Close ups of some of cord and textile recovered from the burials © Jason Quinlan

The purpose of fibers was to help with stringing beads and other ornaments. Also, they were likely used to drape the platforms used for performing daily work and to sleep on.

mound as primitive plants. Considering the red fiber traces on the inner face of beads found in a tomb and colorful kilim patterns painted on the walls of buildings, Mellaart thought fabric dyeing was known in Çatalhöyük. A large number of stamp seals with four-leaf clovers, flower and hand-shaped, complex spiral and meander motifs must have been used to create designs on fabrics. Both in history and today, the wealth of carpets and kilims depending on the localities in the Konya region can be taken into consideration as modern ethnographic evidence.

Place of use and the purpose of woven fabrics

Considering the remains, we see that the woven fabrics generally were used to cover the deceased as a shroud. Çatalhöyük presents the earliest examples of the use of fabrics in tombs. Besides this, it is known that they were used as clothes or as ornaments and coverings since the Upper Paleolithic Period. Mellaart suggested that the fabrics found at Çatalhöyük were used as an extension of the burial tradition of covering the deceased and were probably used as clothes. The purpose of fibers was to help with stringing beads and other ornaments. Also, they were likely used to drape the platforms used for performing daily work and to sleep on. The platforms representing the prototypes of sofas and couches in modern Turkish houses were first coated with straw knitted from wattles or rushes, and then pillows, mattresses and woven fabrics were laid on them. While these platforms were serving such a daily use, they also functioned as a gateway to the hereafter. Corpses were buried under these platforms.

In a woman's tomb at Çatalhöyük, a fringed skirt which has copper cylinders as weights on it was found. Just like this example, we see a skirt, short and fringed on the bottom and top, on a statuette. Moreover, Mellaart mentions a building made from reeds which was used during the funeral ceremony. In one of the representations, reeds were considered as woven fabrics and were used in order to close the entrances of structures.

Some Important Points

The fabric fragments found in tombs both prevent the spreading of the bones around by wrapping the skeletons and symbolize a special cloth of the dead. Preferring the reeds as well as woven fabrics to place the skeletons of the deceased into the fetal position is among the archaeological evidence. The fabrics were used not only to wrap and clothe the deceased but also as clothes in daily life. These clothes were even put into the tombs. Possibly the individuals were wrapped with their own clothes and the rest were placed into their tomb.

The textile fragments found at Çatalhöyük differ from others unearthed in other regions. Determined to bea wealthy "World of the Dead", Çatalhöyük helps us to understand the mysteries of the world of the dead, as well as the daily life of the people in the region. This find takes its place among facts such as the complex social and ideological structure of the period, technology level, handiwork skills and improved trading system via barter.

Wooden bowl placed on the skull in a burial in Building 52 © Jason Quinlan

HATTIANS

Aykut ÇINAROĞLU

Naramsin referred to Anatolia as *"the land of Hatti"* and to the people of Anatolia as *"the people of Hatti"*. From that day forth, Anatolia was to be referred to as *"the land of Hatti"* until the end of the 2nd millennium BC.

Hattian sun disk with a stag in the middle and bulls on both sides, found in the royal tomb B at Alaca Höyük
Ankara Anatolian Civilizations Museum

Silver statuette with gold inlays, namely the Hasanoğlan statuette Ankara Anatolian Civilizations Museum

When the Akkadians came into Asia Minor, approximately in 2350 BC, the Sumerians maintained their lives as city-states in Mesopotamia, the land between the two rivers. Although they achieved the highest cultural level for the period they lived in, the Sumerians were not able to unite under one flag and establish a state. The Sumerians' biggest discovery was the invention of writing.

Two thousand years after the first major migration from Central Asia, Asia Minor was subject to another major migration, this time from the south towards the north. The people who came into the region with this second major migration were the Akkadians, the predecessors of the Arabs and the Jews. Towards the last quarter of the 3rd millennium BC, in other words 2350 years before Jesus was born, a group of Semitic people coming from North Africa, from Sudan and Ethiopia, moving towards the north, arrived in Mesopotamia. With their arrival, they destroyed the culture created by the people of Asian origin.

When the Akkadians came into Asia Minor, approximately in 2350 BC, the Sumerians maintained their lives as city-states in Mesopotamia, the land between the two rivers. Although they achieved the highest cultural level for the period they lived in, the Sumerians were not able to unite under one flag and establish a state. The Sumerians' biggest discovery was the invention of writing, which was pictographic in this earlier stage. Pictographic writing, which began to be used 3200 years before Jesus was born, was transformed into cuneiform writing about 400 years later.

On the other hand, the Akkadians came into Mesopotamia when the Sumerian culture was at its peak. However, unlike the Sumerians, they were very destructive and warlike, rather than being eager for modernization and innovation. They destroyed and sacked almost all Sumerian cities and ended the high Sumerian culture. While the Sumerians left us a great number of cultural assets, the Akkadians, since they spent their time with fighting, ravaging and sacking, left only a few artifacts. Consequently, the period after the Akkadians destroyed the Sumerians is referred to as "Sumero-Akkadian" in history and archaeology.

The first Akkadian king Sargon (Sharrukin) praised himself for making mounds of skulls of the people he had killed. He also stated that he went to an island in the Mediterranean and washed his sword in the Mediterranean Sea. Some academics claim that this island is Cyprus, while others suggest it might be Crete. The Akkadian king Sargon headed towards the northeast and continued his conquests until the Zagros Mountains, where he defeated the local people, namely the Lulubi. To immortalize this victory, he had the world's first rock relief made in Der Bend-i Gavr (Gavur Bendi).

Occupying a large area, from Mesopotamia in the south to Pir Hüseyin in Diyarbakır in the north, and from the Zagros Mountains in the east to the Mediterranean in the west, the Akkadians acquired lands the size of an empire, rather than a state. However, the Akkadians, in opposition to their destructive behavior, realized a phenomenon which had been unknown until then. This was the concept of the "state".

The first Akkadian king Sargon established the first capital or the first state center of the world, namely "Agade". According to estimates, Agade was located to the north of Baghdad. The famous British archaeologist Sir Max Mallowan-

Ankara Anatolian Civilizations Museum

Silver stag statuette with electrum inlays from the royal tomb B at Alaca Höyük Ankara Anatolian Civilizations Museum

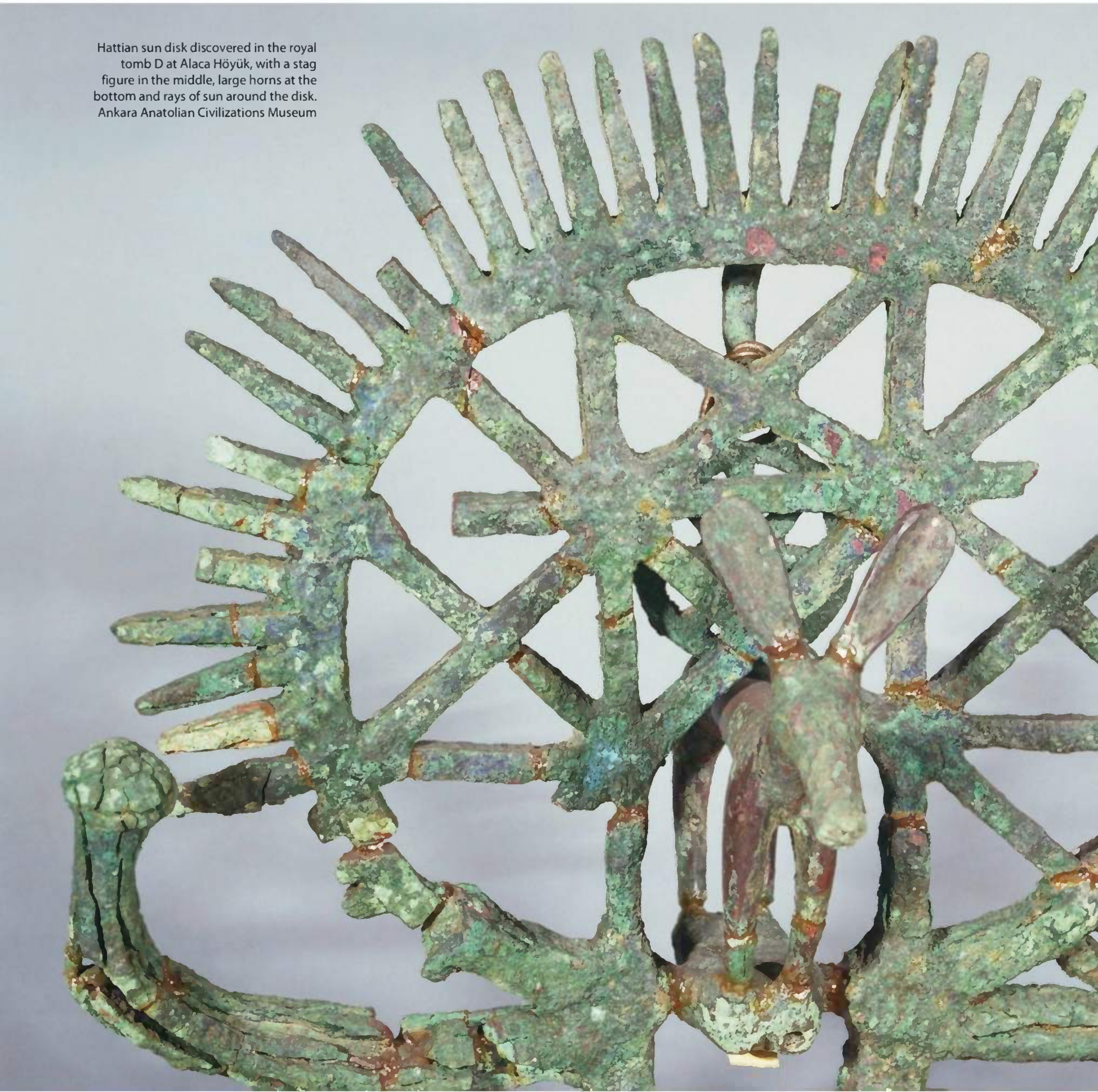
Silver statuette with gold inlays, namely the Hasanoğlan statuette Ankara Anatolian Civilizations Museum

Human statuettes at Alaca Höyük are all female and they are smaller in size compared to the animal statuettes. The golden triangle that is on the foreheads of all of the bull and stag statuettes, is depicted on the area of the genital organs of the human statuettes. The anatomical success achieved by the Hattian craftsmen in the production of the animal statuettes does not seem to be found in female statuettes.

Silver woman idol with gold inlays Ankara Anatolian Civilizations Museum

Double gold idol from
the royal tomb H at
Alaca Höyük
Ankara Anatolian
Civilizations Museum

Caravans carrying the most beautiful goods from Mesopotamia to Anatolia, were often being robbed and sacked by bandits. When trade came to a stopping point, the local rulers, who were uncomfortable with the situation, resorted to the Akkadian emperor, who transformed Asia Minor into an empire.



Hattian sun disk discovered in the royal tomb D at Alaca Höyük, with a stag figure in the middle, large horns at the bottom and rays of sun around the disk. Ankara Anatolian Civilizations Museum

devoted his research to finding Agade. However he was not successful. Considering the recent wars that have been going on in the region, it is possible that Agade might have been destroyed during the process of these wars.

Hattian sun disk from Alaca Höyük Ankara Anatolian Civilizations Museum

During the period when the Akkadians destroyed the Sumerian city-states, a city-state system similar to the Sumerians' was also dominant in Anatolia. Alaca Höyük, Alişar, Ahlatlıbel, Eskiyapar, Hattusha, Horoztepe, Mahmatlar, Kanesh and Prushanda can be counted among some of the city-states in Anatolia during this period. As we know from Akkadian cuneiform texts, the rulers of these Early Bronze Age cities had developed firm commercial relations with Mesopotamia. In this context, caravans of 200, 250, 300 or even 350 asses were shuttling between Mesopotamia and Anatolia, carrying goods. In Anatolia, the rulers provided security for the caravans passing through their regions. In return for this security procurement, the rulers could take whatever they wanted from the caravans as tribute. The owners of the caravans and the goods were not happy about this situation, and were constantly seeking ways to lead their caravans via secret routes.

Caravans carrying the most beautiful goods from Mesopotamia to Anatolia were often being robbed and sacked by bandits. When trade came to a stopping point, the local rulers, who were uncomfortable with the situation, resorted to the Akkadian emperor, who transformed Asia Minor into an empire.

Detail from the reconstruction of the royal tomb at Alaca Höyük

Illustration of the royal tomb

According to accounts by the Akkadian emperor Naramsin, the ruler of Prushanda sent him a message complaining about the trade that had been stopped because of bandits in the area of modern Southeastern Anatolia and asking him to clean the area of looters. It is not certain whether this request by the ruler of Prushanda was written or whether he had sent a messenger. According to the statements of the Akkadians, the emperor accepted this invitation. He came into Anatolia, cleared the region of looters and trade was restarted. Moreover, the emperor liked Anatolia very much and spent the winter in Prushanda. In the meantime, 17 rulers who were against the arrival of Naramsin in Anatolia established a coalition, fought Naramsin under the leadership of Pampa, and lost the battle. After this incident, Naramsin referred to Anatolia as *"the land of Hatti"* and to the people of Anatolia as *"the people of Hatti"*. From that day forth, Anatolia was to be referred to as *"the land*

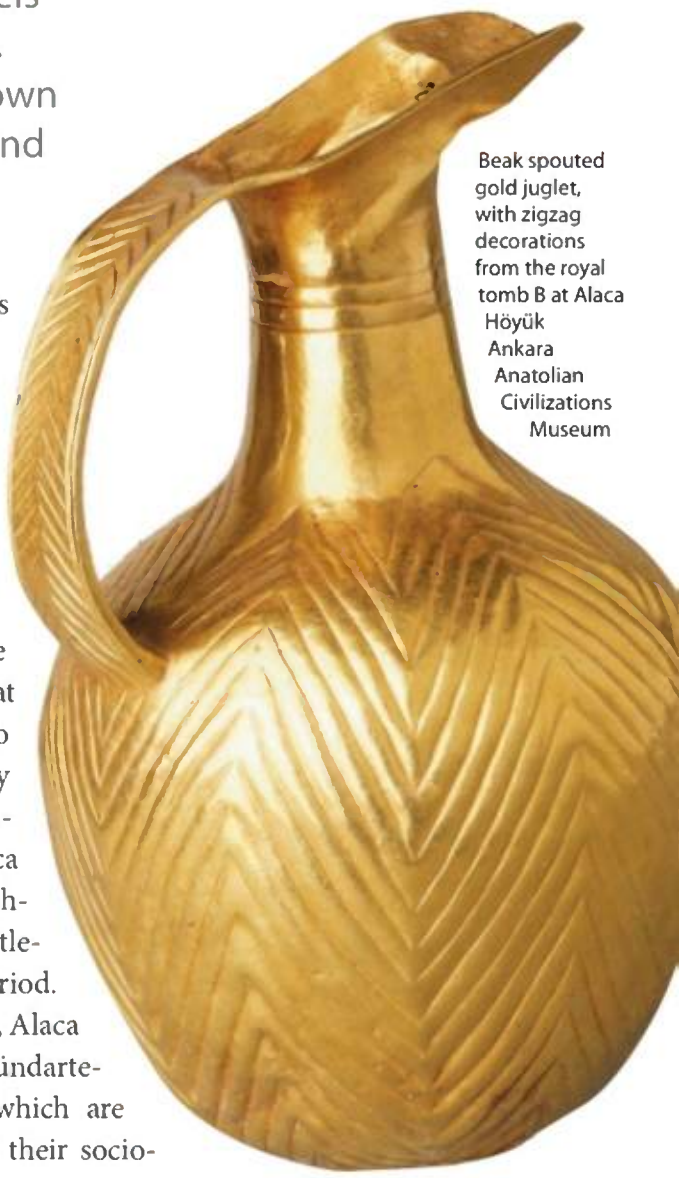
Reconstruction of the Early Bronze Age burial ceremony at Alaca Höyük

Gold and silver juglets, goblets, cups and other examples of vessels are an indication of the sophisticated taste of the Hattian people. The Sumerians, who are contemporary with the Hattians, are known to have had a drink made of barley. It is evident that these gold and silver vessels from the royal tombs at Alaca Höyük were used for drinking and were placed in the tombs for symbolic purposes.

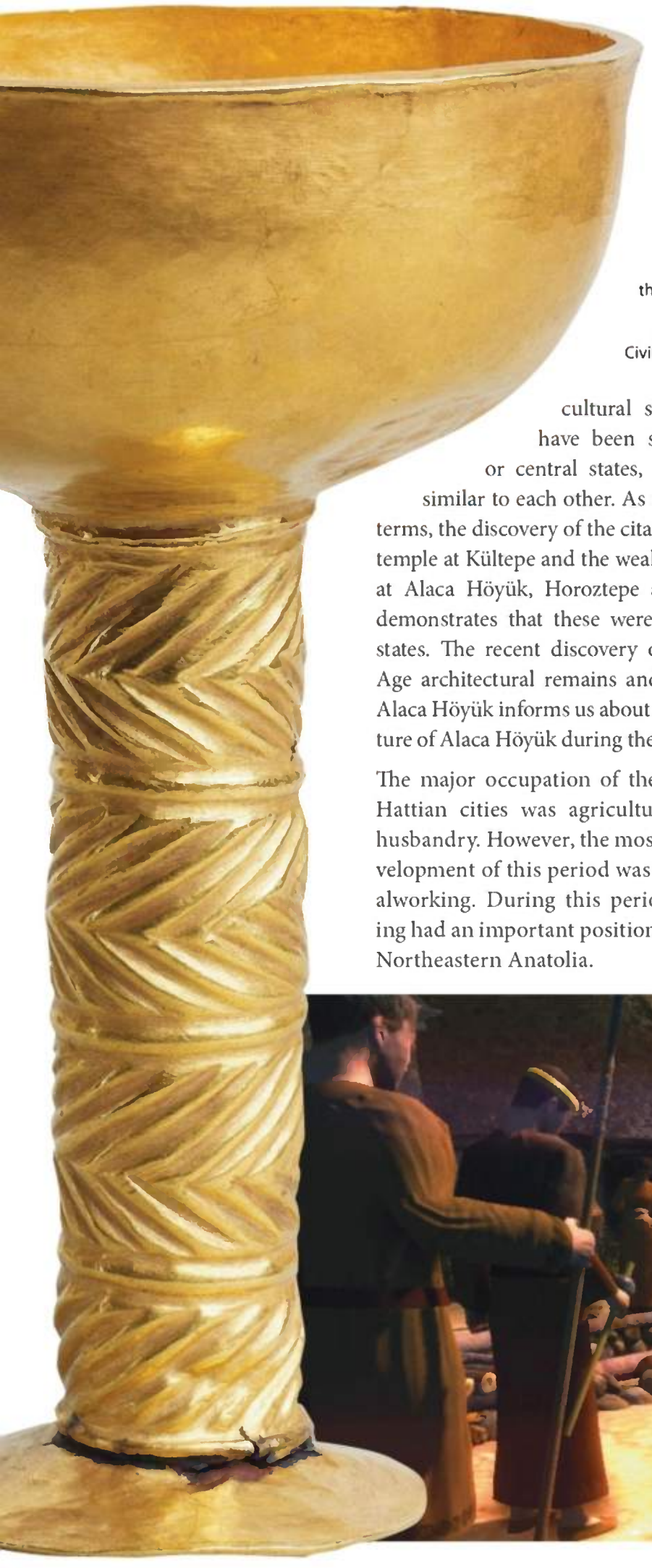
of Hatti" until the end of the 2nd millennium BC. Even the Hittite kings described themselves as *"the king of the land of Hatti"*. Contemporary with the Hattian Period in Anatolia were the Archaic Sumerian, Akkadian and Neo-Sumerian periods in Mesopotamia. Cuneiform writing was widely used in Mesopotamia during this time, however the contemporary Anatolian cultures were not yet using writing. Although trade was active in this period, it is puzzling that no written documents belonging to this period were ever found.

As systematic excavations are being conducted in Central Anatolia and the number of cuneiform texts increases, our information regarding the ethnicity of Anatolia in the 3rd and 2nd millennia BC has also increased. In this context, the interpretations of the tablets from Kültepe in particular have revealed that the language of the Hattian people was Asiatic, which is an agglutinative language. This proved that the earliest people of Anatolia, whose name is known, belonged to the linguistic family in which Turkish is also included, and that they had an Asian origin like the Sumerians, Hurrians, Urartians and Seljuks.

As the Akkadian emperor Naramsin referred to Anatolia as *"the land of Hatti"* and to the people of Anatolia as *"the people of Hatti"* during the last quarter of the 3rd millennium BC, it is clear that the Hattian Period corresponds to the 2nd and 3rd phases of the Early Bronze Age in Anatolia. This indicates that the finds from Alaca Höyük, Eskiyapar, Horoztepe, Mahmatlar and other contemporary settlements belong to the Hattian Period. Settlements such as Alişar, Kültepe, Alaca Höyük, Horoztepe, Karaoğlan, Dündartepe, Mahmatlar, and Resuloğlu, which are similar to each other in terms of their socio-



Beak spouted gold juglet, with zigzag decorations from the royal tomb B at Alaca Höyük
Ankara Anatolian Civilizations Museum



Gold bowl with carnelian decorations from the royal tomb H at Alaca Höyük Ankara Anatolian Civilizations Museum

The tombs were covered with timber after the burial ceremony was over and the burial gifts were placed inside. The ceremony must have finished after the bones of animals which were sacrificed and eaten during the burial ceremony were placed on these timbers.

cultural structures, must have been small city-states or central states, which are very similar to each other. As for architectural terms, the discovery of the citadel at Alişar, the temple at Kültepe and the wealthy royal tombs at Alaca Höyük, Horoztepe and Mahmatlar demonstrates that these were indeed central states. The recent discovery of Early Bronze Age architectural remains and small finds at Alaca Höyük informs us about the social structure of Alaca Höyük during the Hattian Period.

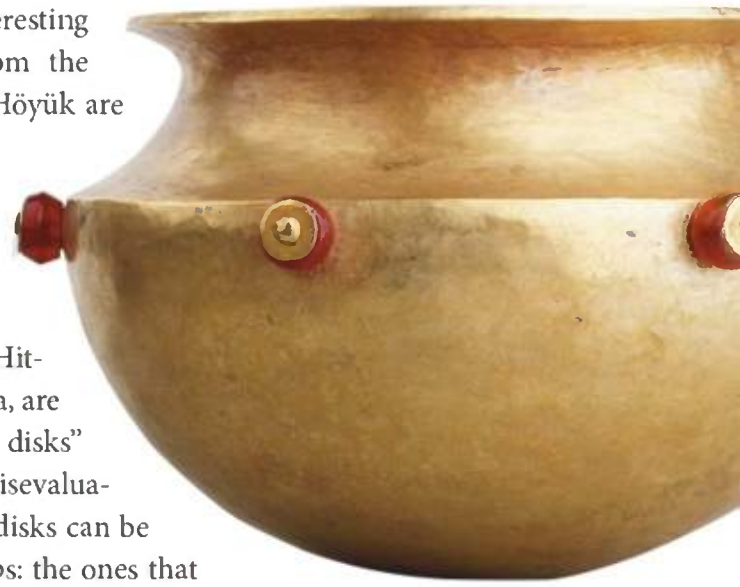
The major occupation of the people in the Hattian cities was agriculture and animal husbandry. However, the most important development of this period was trade and metalworking. During this period, metalworking had an important position in Central and Northeastern Anatolia.

In the northern area of Central Anatolia, settlements such as Alaca Höyük, Horoztepe, Merzifon-Oymaağaç and Mahmatlar, which are known for their rich burial gifts, represent this wealth. Among these Early Bronze Age settlements which produced Hattian artifacts, Alaca Höyük has an important place.

Alaca Höyük has been known by the scientific world since 1835 and excavations began in 1935 with the support of Atatürk, who provided his personal money for the excavations. 13 royal tombs belonging to Hattian rulers were discovered during the systematic excavations which continued with the support of the Turkish Historical Society. Various metal artifacts, statues and other finds uncovered in these royal tombs reflect the glory of the Hattian Period and the high technical and artistic level of the period.

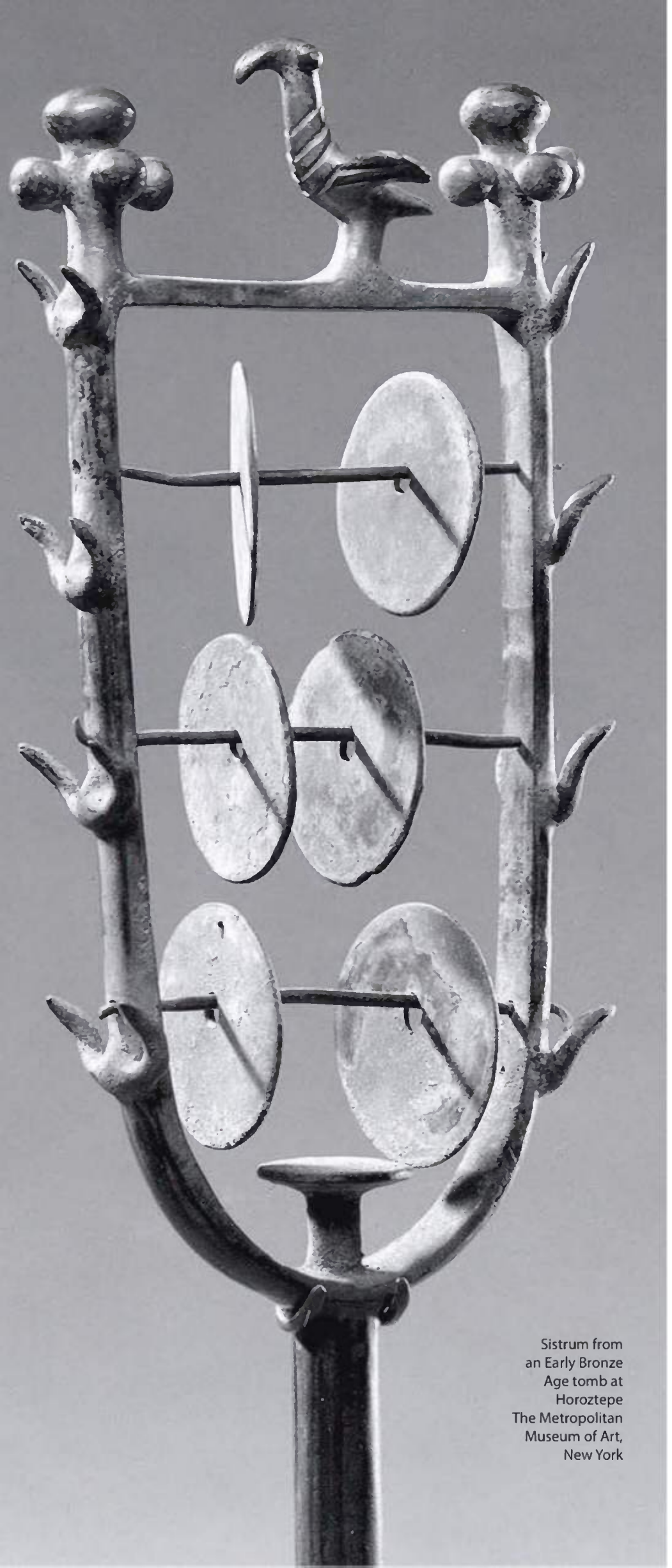
13 royal tombs were found at Alaca Höyük between 1935 and 1940. The tombs were concentrated in an intramural area, in the middle of the Hattian settlement. The tombs with rich burial gifts were the royal tombs of the rulers. The majority of the burial gifts were made of gold, silver, electrum and bronze. The burial gifts from the tombs can be divided into 13 categories. The most striking artifacts among these include sun disks, bull, stag and human statuettes which are anatomically perfect, and decorative objects made of gold, silver and semi-precious stones, as well as gold and silver vessels. There are only a few weapons and these are ceremonial, like the ones found in Sumerian tombs. All of the tombs have rectangular plans. They are built in a similar fashion to the small and large sized Early Bronze Age rooms. The dry masonry walls of the tombs were built with middle-sized stones. The walls are approximately 85 cm in height. The tombs were covered with timber after the burial ceremony was over and the burial gifts were placed inside. The ceremony must have finished after the bones of animals which were sacrificed and eaten during the burial ceremony were placed on these timbers.

One of the most interesting burial gift groups from the royal tombs at Alaca Höyük are the so-called "Hittite sun disks". These objects, dating to the Hattian Period, approximately 350-400 years before the Hittites came into Anatolia, are known as "Hittite sun disks" as the result of a misevaluation. The Hattian sun disks can be divided into two groups: the ones that produce a sound when shaken (sistrums) and the ones that don't. The sistrums have small rings that are attached to the disks, which produce sounds when shaken. The sun disks are believed to represent the sun. They are decorated with figures of stags, which is the symbol of the chief goddess at Alaca Höyük, and with smaller figures of lions or bulls on both sides of



Gold cauldron from the royal tomb H at Alaca Höyük Ankara Anatolian Civilizations Museum

The reconstructions of the Early Bronze Age burial ceremonies at Alaca Höyük were prepared by Reo-Tek Simulation, Interactive Presentation and Exhibition Design for the Çorum Archaeological Museum. The images are used by permission of the Çorum Archaeological Museum.



Sistrum from an Early Bronze Age tomb at Horoztepe
The Metropolitan Museum of Art, New York

The major occupation of people in the Hattian cities was agriculture and animal husbandry. However, the most important development of this period was trade and metalworking. During this period, metalworking had an important position in Central and Northeastern Anatolia

the stag. They have projections at the bottom in the form of the letter "H", where they were probably attached to poles. The sun disks were used in rituals and ceremonies.

Animal statuettes constitute another group of burial gifts from the royal tombs at Alaca Höyük. These include bull and stag statuettes. Some of these must also have been attached to poles through projections at the bottom, while others must have been carried on pedestals. There is no precise evidence showing how the disks and standards from Alaca Höyük were carried. However, a cylinder seal impression in "Old Assyrian style" found on an envelope from the archive of a merchant named Adad-sululi, during the excavations in the Karum at Kültepe in 1949, provides us with some information. The description on the seal, with "a bull on the top, a pole on the bottom and bull men on both sides of the pole, depicted as making a move", corresponds to the depiction in the scene. The bull depicted here, on a pedestal above a pole, is similar to the standards at Alaca Höyük. The bull depiction in this example is similar to the stag statuette from the royal tomb (MA) at Alaca Höyük in terms of style. This is the best example showing how these standards were used and how Hattian traditions continued into the Assyrian Trade Colonies Period. Also, bull depictions on two seal impressions of "Old Assyrian style" found in the archive of Peruwa are also similar, although no poles were depicted below the pedestals. As with the lions and bulls, all of the stag statuettes were also male. The male genital organ was emphasized in various examples, such as the bull from Horoztepe, the standard with double bulls from Merzifon-Oymaağaç and the Anatolian bull statuette preserved in the Tel Aviv Museum today. It has been suggested by some scientists that the decorations on the stag statuette, which are made of electrum, were the beginnings of the Hittite hieroglyphs.

Sistrum from an Early Bronze Age tomb at Horoztepe Ankara Anatolian Civilizations Museum

How the disks and standards from Alaca Höyük were carried is unknown. However, a cylinder seal impression in "Old Assyrian style" found on an envelope from the archive of a merchant named Adad-sululi, in the Karum at Kültepe, with the description "a bull on the top, a pole on the bottom and bull men on both sides of the pole, depicted as making a move", corresponds to the scene with a bull on a pedestal above a pole, which is similar to the standards at Alaca Höyük.

Double gold idols from the royal tomb H at Alaca Höyük. These idols are thought to have decorated the edges of a wooden box. Ankara Anatolian Civilizations Museum

Human statuettes at Alaca Höyük are all female and they are smaller in size compared to the animal statuettes. A bronze statuette of a female figure nursing her child from Horoztepe is similar to the bronze statuettes found at Alaca Höyük. A statuette which is identical to the Hasanoğlan statuette, as well as a silver statuette with gold inlays from Alaca Höyük, is in the Museum of Fine Arts in Boston. The golden triangle that is found on the foreheads of all of the bull and stag statuettes is depicted on the area of the genital organs of the human statuettes. The anatomical success achieved by the Hattian craftsmen in the production of the animal statuettes does not seem to be found in the female statuettes. The abundance of gold idols from Alaca Höyük and clay idols from the Hattian cities is remarkable. 20 gold double idols found at Alaca Höyük were decorating the edges of a wooden box. Alabaster idols in the form of disks, found at Alaca Höyük, also reflect the socio-cultural structure as well as the religious beliefs of the period. An idol in the form of a disk, with the depiction of twin babies in the womb, indicate the presence of twin babies being born in the Hattian world.

Reconstruction of the Early Bronze Age burial ceremony at Alaca Höyük

13 royal tombs were found at Alaca Höyük between 1935 and 1940. The tombs were concentrated in an intramural area, in the middle of the Hattian settlement. The tombs with rich burial gifts were the royal tombs of the rulers. The majority of the burial gifts were made of gold, silver, electrum and bronze.

The highly decorative objects in the tombs indicate the sophisticated taste of the Hattian princes. Hair pins with carnelian additions, necklaces made of gold and mountain crystal, and the decorative objects from Eskiyapar and Resuloğlu all reflect the beauty of the Hattian princesses. It is not certain what the gold swastika motifs found in the royal tombs at Alaca Höyük symbolized, however it is possible that they were also used for decorative purposes.

Gold and silver juglets, goblets, cups and other examples of vessels are also an indication of the sophisticated taste of the Hattian people. The Sumerians, who are contemporary with the Hattians, are known to have had a drink made of barley. It is evident that these gold and silver vessels from the royal tombs at Alaca Höyük were used for drinking and were placed in the tombs for symbolic purposes. In the second half of the 3rd millennium BC, grape and barley were being cultivated in the land of Hatti. Therefore, these gold and silver vessels must have been used for drinking beer and wine. The old Anatolian tradition of placing a drink in the tomb, as seen in the tumulus of the Phrygian king Midas, where a mixture of beer, wine and honey mead was discovered, is also apparent in a jar from Alaca Höyük.

The weapons found in the royal tombs must have been symbolic. The "Cyprus type daggers" of Anatolian origin and the bronze swords are symbolic rather than being warlike. The iron dagger with a gold handle is one of the first examples in the world. Considering this was found in an Early Bronze Age tomb, it is evident that the Hattians were cognizant

Beak spouted gold juglet, with zigzag decorations from the royal tomb B at Alaca Höyük
Ankara Anatolian Civilizations Museum

Ceremonial dagger with gold handle from the royal tomb K at Alaca Höyük Ankara Anatolian Civilizations Museum

The metal artifacts discovered in the royal tombs at Alaca Höyük indicate how advanced the Hattians were in metallurgy and how much they dominated Anatolia's mineral deposits a few millennia ago.

of forging iron. Lead artifacts from Polatlı, Merzifon-Oymaağaç and Alişar are also the first examples in the world. All of these indicate how advanced the Hattians were in metallurgy and how much they dominated Anatolia's mineral deposits a few millennia ago.

No musical instruments were found in the royal tombs at Alaca Höyük, even though they are known from the contemporary Royal Cemetery at Ur. The depiction of a lyre on coarse ceramic fragments found in the garbage of a workshop at Alaca Höyük indicates the presence of musical instruments in the Hattian culture. Therefore the absence of musical instruments in the Hattian culture must be incidental.

Also, the tree motifs (tree of life) seen in the tombs of the Sumerian princes and princesses at Ur are not found in the Hattian tombs. However, among the burials of high ranking Hattians at Alaca Höyük were found golden tree branches, which indicate the presence of trees here.

Although they were contemporary cultures, when the treasures from Troy, Alaca Höyük and Ur are compared, it is clear that the artifacts belonging to the treasure of Troy are weak in artistic terms.

Indo-European peoples, coming into Anatolia by the end of the first quarter of the 2nd millennium BC, destroyed the Hattian cities. They brought their own language and the Pankush system, which was some kind of an assembly. When the Hittites came into Central Anatolia,or the land of Hatti, they mastered many advanced techniques such as casting, forging, coating and working of all types of metals, including iron and lead. There is no

Ceremonial axe from the royal tombs at Alaca Höyük Ankara Anatolian Civilizations Museum

doubt that the Hattian rulers had splendid residences and palaces. However, the Hittites built their cities above these monumental structures, which is the reason why no monumental structures belonging to the Hattian Period have been found. The small finds and pottery uncovered in Hattian settlements are quite simple when compared to the ones unearthed in the royal tombs. Pottery imitating metal vessels is also remarkable.

During the Assyrian Trade Colonies Period, the people of Anatolia were speaking and writing the Hattian language. In the transition from the 3rd to the 2nd millennium BC, no social and ethnic changes occurred in the land of Hatti. When the Hittites came into the land of Hatti around 1750 BC, the first known social and ethnic change occurred. Considering that it was the Hattian Period until this date, it would not be incorrect to include the Assyrian Trade Colonies in the Hattian Period.

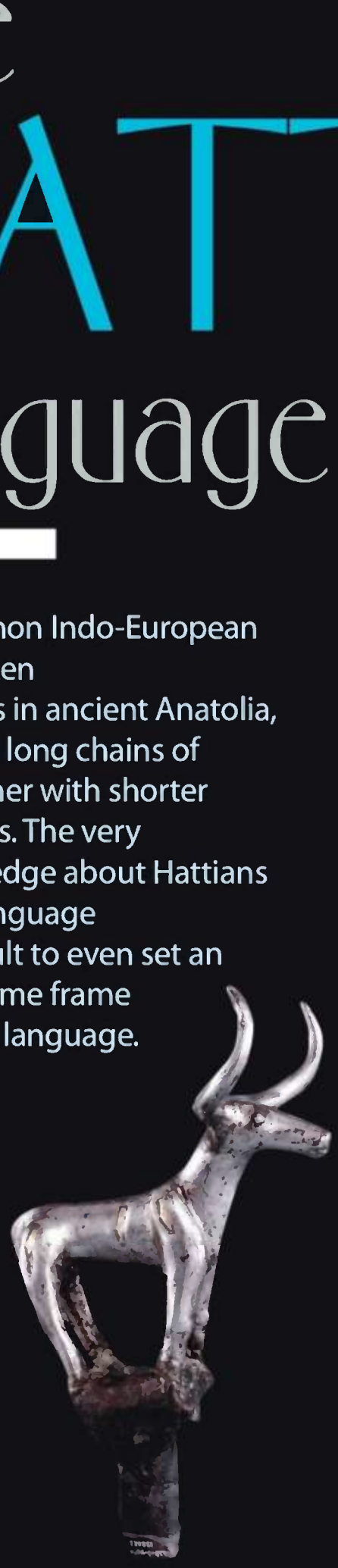
The Hattian Period continued until the first quarter of the 2nd millennium BC, in other words until the Hittites came into the land of Hatti.

The weapons found in the royal tombs must have been symbolic. The "Cyprus type daggers" of Anatolian origin and the bronze swords are symbolic rather than being warlike. The iron dagger with a gold handle is one of the first examples in the world.

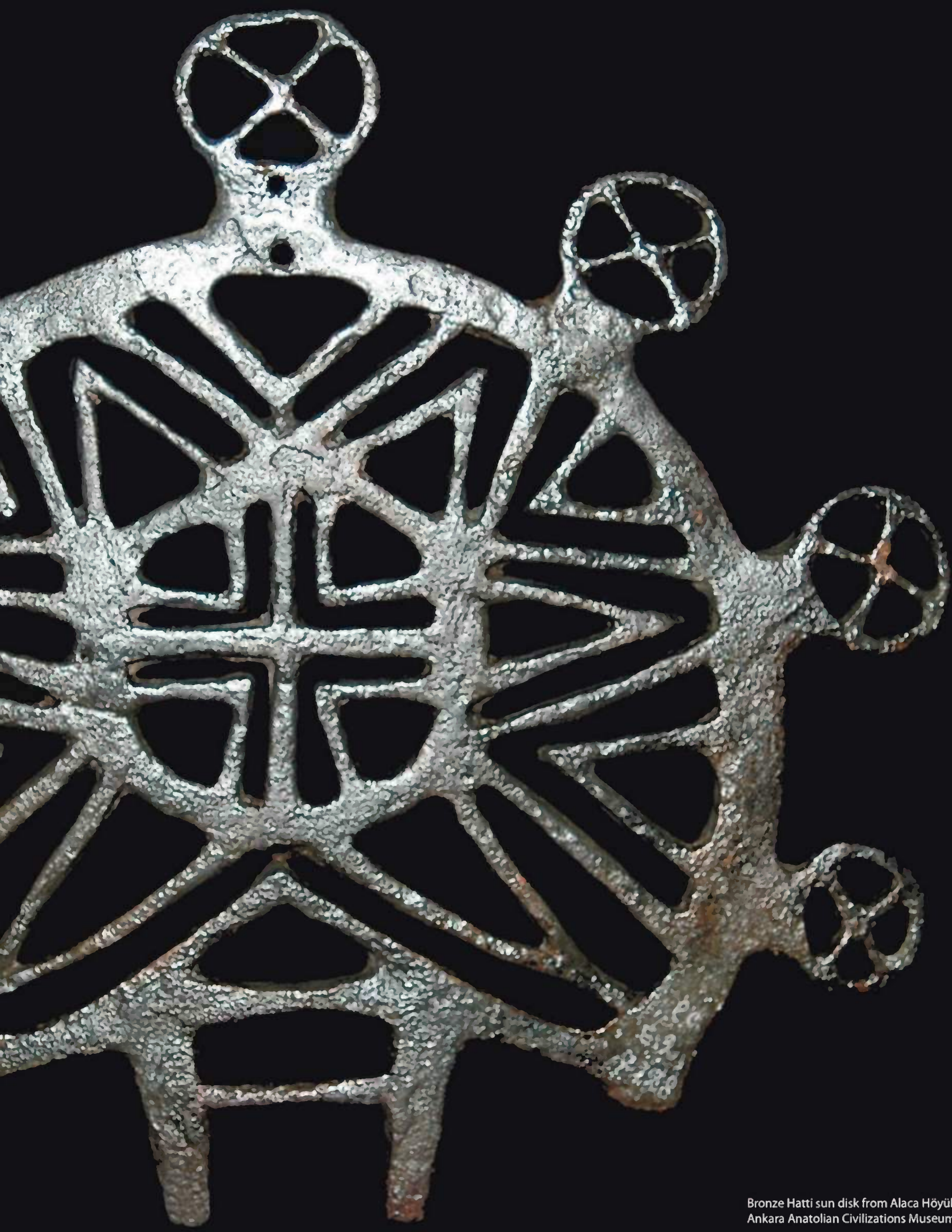
The HATTIAN Language

Matteo VIGO

Hattian was a non Indo-European language spoken by the Hattians in ancient Anatolia, with unusually long chains of prefixes together with shorter suffixing chains. The very limited knowledge about Hattians and Hattian language makes it difficult to even set an approximate time frame for the spoken language.



Silver bull statuette with gold inlays dating to the Early Bronze Age, probably from Alaca Höyük. The British Museum



Bronze Hatti sun disk from Alaca Höyük
Ankara Anatolian Civilizations Museum

Hattian deities play a key role in the pantheon of the Hittites. The Hittite state cult documents always refer to Hattian deities or gods bearing Hattian names.

Hattian was a non Indo-European language spoken by the Hattians in ancient Anatolia. We have a very limited knowledge about Hattians and Hattian language and we cannot even set an approximate timeframe for the spoken language.

It is also noteworthy that Hattian is not included in the *Cambridge Encyclopedia of the World's Ancient Languages* among the other ancient Anatolian languages or in the handbook of *The Ancient Languages of Asia Minor.*

Hattian has, unusually for the area in that time, quite long chains of prefixes together with shorter suffixing chains. Although many attempts have been made to link it to some of the Caucasian languages spoken today, its relationships remain unclear.

According to three major hypotheses, Hattian is:

a) Northwest Caucasian language (Abkhazo-Adyghean language family)

b) Northeast Caucasian language (Daghestanian language family)

c) South Caucasian language (traditional Cartvelian language family)

Other minor hypotheses, widespread during the first half of the last century and recently reemerging, number Hattian among the supposed Déne-Sino-Caucasian language family or Aegean-Anatolian substrate languages. However, all of these hypotheses are very weak.

Some general problems

a) The written documentation at our disposal is so fragmentary that it is difficult to build up an organic and systematic corpus. This means that even if the fragments are substantial, we have no such duplicates through which we could better detect possible errors.

b) We cannot determine when and where oral and/or written Hattian tradition (if ever existed) was fixed by the Hittites.

c) We do not know whether Hattian was a spoken language utilized by part of the Anatolian population or whether it had been already become a sacral language, only to be used for ritual purposes, by the time the Hittites began to write it down.

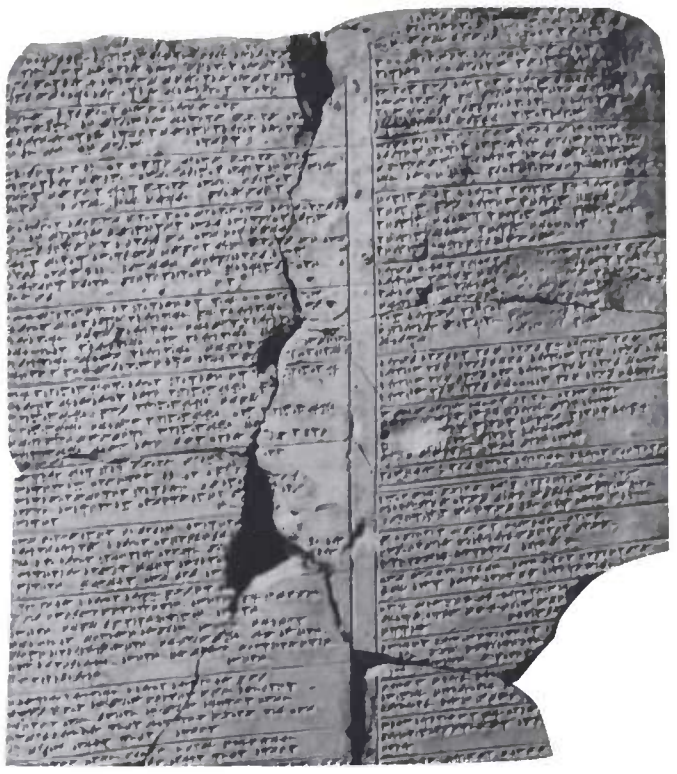
d) We cannot prove that the Hattian language was already dead during the Old Hittite Kingdom (from the second half of the 17th century to the 15th century BCE), even though it may have been replaced at some point by Hittite (both as a written and standard language) and by Luwian as a vernacular.

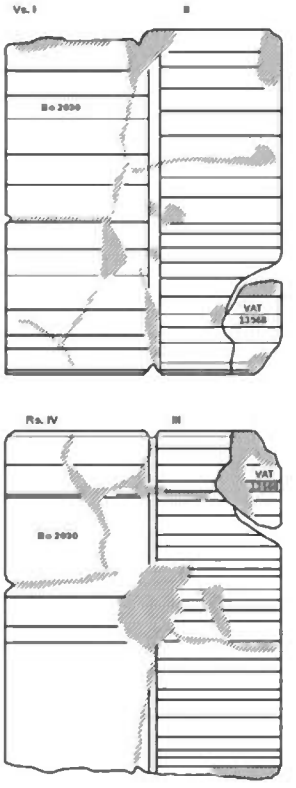
e) There is a strong anisomorphism in textual transmission.

e) It is difficult to reconstruct the graphematic structure and the orthographical rules of Hattian.

Hatti sun disks and theriomorphic standards were attached to wooden poles and carried by the priests during the ceremonies. The circular form of the sun disks represents the sun. Some of the sun disks have small rings attached on the body, which produce sounds when shaken. These are called sistrums.

Bronze Hatti sun disk
from Alaca Höyük
Ankara Anatolian
Civilizations Museum





The obverse and reverse of the tablet with Hattian writing (Bo 2030) and the outline of the Sammeltafel KUB 2.2+

Hattian is an agglutinative language. This signifies that all the morphemes, both grammatical and lexical, when attached one to another, remain always distinguishable and any single morpheme brings one single linguistic function. These morphemes can be prefixes and/or suffixes attached to nominal stems:

e.g. *kā=ḫanwa$_a$šuit=ūn* = "on the throne"

kā = local prefix = "on"+

ḫanwa$_a$šuit = nominal stem = "throne"+

V(*n*) = oblique case suffix

It is often problematic to trace the phonological system of the Hattian language. For instance, /e/ and /i/ can hardly be distinguished. This is due in part to the orthographic conventions used in the Hittite texts which entail several graphematic incoherences. It is also a tricky issue to detect the phonetic value beyond the graphemic alternation of <u> and <ú> (/o/ /u/?).

The same can be said for the quantity of vowels and for the quality of consonants (e.g. voiced occlusives /b/, /d/, /g/ and voiceless /p/, /t/, /k/).

The alleged ergativity of the Hattian language is a matter of old debate. Since the results of previous studies are not completely exhaustive, nothing conclusive can be drawn.

'Hattian' written documentation

The main archaeological find spots of Hattian written documentation are Ḫattuša, modern Boğazköy, almost 150 km east from Ankara, and Šapinuwa, modern Ortaköy, about 50 km southeast from Çorum.

Hattian has no pragmalinguistic autonomy, since the bulk of the information we are able to glean actually comes to us through alien sources. Nonetheless, problems connected to the translation from Hattian into Hittite have been recently reconsidered.

Hittites defined the Hattian language in their texts as "in the language of Ḫatti".

Most scholars agree on the assumption that the Hittite copyists had a scant understanding not only of the Hattian rituals and incantations (the two major text categories in which Hattian language is attested), but, most importantly, of the Hattian language itself. Others assume that the Hattian texts often reflect dictation rather than being a mere scholarly concoction. We have Hattian text fragments, Hittite text containing untranslated Hattian words or clauses and Hattian-Hittite bilingual texts. Hattian is chiefly preserved in Hittite religious texts, in which the language appears to serve liturgical functions. Within the

bulk of 'Hattian' written documentation there are three important Hattian-Hittite bilinguals.

1. KUB 2.2+ (CTH 725): 'Laying the foundation stone' ritual [Sammeltafel]

2. KBo 37.1 (CTH 726) a temple foundation ritual

3. KUB 28.4 (CTH 727) the Myth of the 'Moon-god falling from the sky'

The Hattians

Even if language and ethnicity usually have an important correlation, it is always difficult to reconstruct ethnicity solely on the basis of language. Therefore it would be better to refer to the Hattians as a population group or a language community.

According to a prevailing ethno-linguistic theory, the Indo-European Hittites entered Anatolia at least as far back as the very beginning of 3rd millennium (but not all scholars agree on that), where they first came across the precursors of Hattians and Hurrians. On the basis of this theory, Hattians should be considered indigenous to Anatolia and their language a 'substrate language'. Recent studies have, in some way, changed the general view.

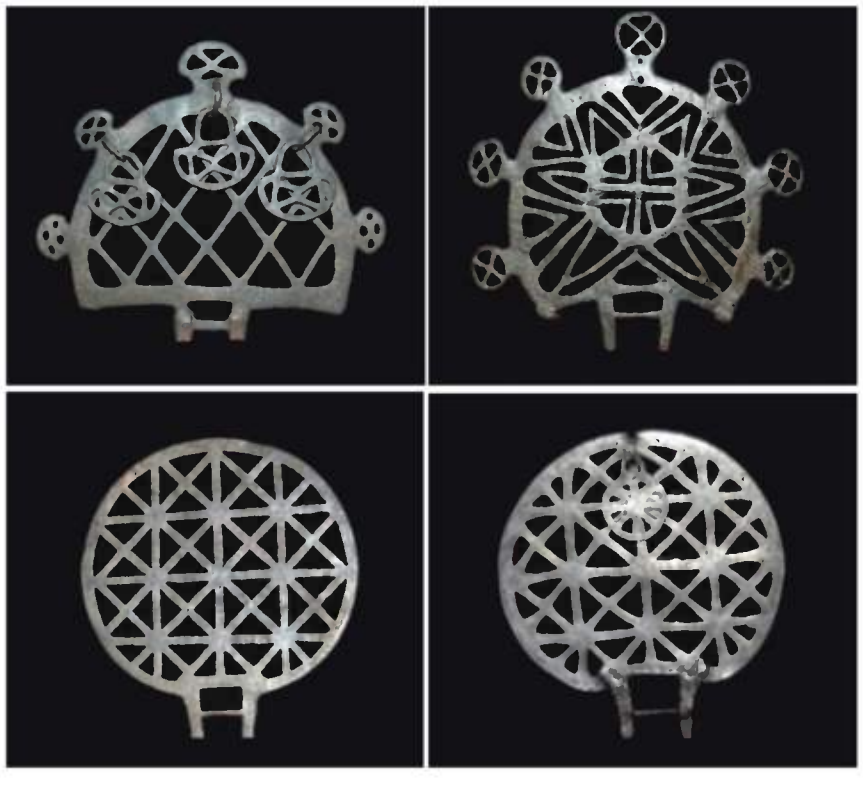
Thus, at present it cannot be proved that the Hattians were the peaceful, matriarchal society of Anatolia fiercely attacked by the incoming Hittites around 1800-1750 BCE, as it has been previously assumed.

The matter is quite far from being resolved and lies indeed within the major 'Quaestiones Hethitica'.

During the first half of the past century, archaeologists suggested that the material culture of Early Bronze Age Central Anatolia had 'definitely a native Anatolian character'. The Hattians may then have been the people of the Early Bronze Age kingdoms of Central Anatolia. For many decades attention has been drawn to the royal tombs of Alaca Höyük. Many scholars believe that the burial methods used at Alaca Höyük and the 'royal artifacts' which the graves contained could have been made by native people, namely the Hattians. Others claim that the 'royal objects', such as solar discs and theriomorphic standards, are symbols of Indo-European élites, but such theories are by no means universally accepted. Since all the scholarly theories proposed hitherto have no firm evidence, and due to the very limited data available to us, the outline of any concrete ethno-political scenario deserves further investigation.

The illustration of the burial ceremony of a Hattian ruler at Alaca Höyük

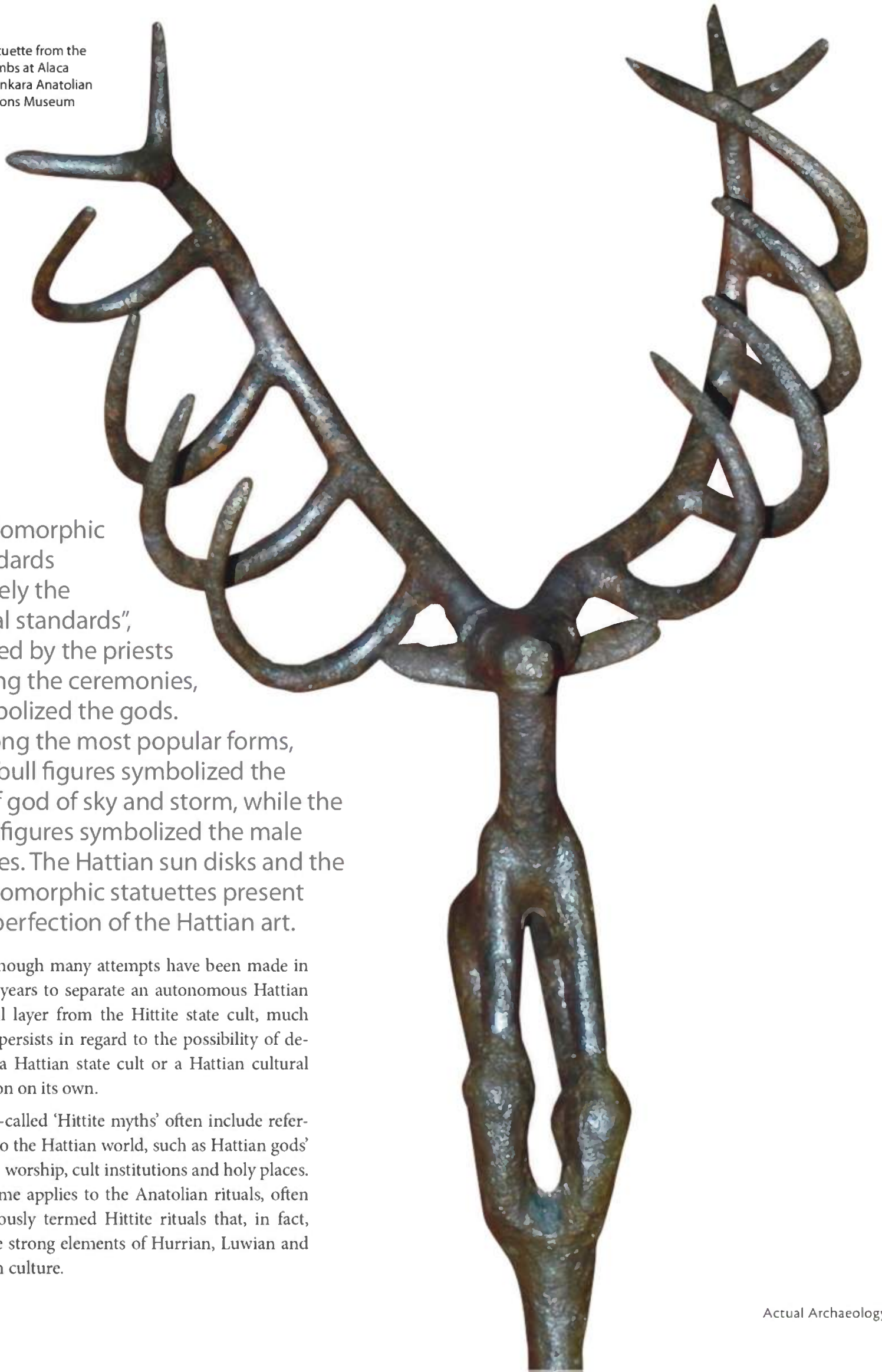
Since the very beginning of the Old Hittite Kingdom, the Hittites borrowed from the Hattian culture the name of the land (Ḫatti), the ideology of kingship and so many elements of the state institutions.



Hattian sun disks from the royal tombs at Alaca Höyük
Ankara Anatolian Civilizations Museum

Hattian and Hittite cultures and religions?

The few texts which contain Hattian or Hittite translation of Hattian and bilingual texts are predominantly religious or cultic in character. They provide us with the names of a number of Hattian deities, as well as Hattian personal and place-names. It is a matter of fact that the Hittites adopted many elements of Hattian culture and religious beliefs. It is even difficult to separate an official Hittite religion from the Hattian elements present therein. Since the very beginning of the Old Hittite Kingdom, the Hittites borrowed from the Hattian culture the name of the land (Ḫatti), the ideology of kingship and many elements of the state institutions. Hence, it is impossible to speak of a Hittite culture, especially when one refers to the Old Kingdom, without dealing with the Hattian cultural substrates or adstrates. Hattian deities play a key role in the pantheon of the Hittites. The Hittite state cult documents always refer to Hattian deities or gods bearing Hattian names.



Stag statuette from the royal tombs at Alaca Höyük Ankara Anatolian Civilizations Museum

The theriomorphic standards namely the "royal standards", carried by the priests during the ceremonies, symbolized the gods. Among the most popular forms, the bull figures symbolized the chief god of sky and storm, while the stag figures symbolized the male deities. The Hattian sun disks and the theriomorphic statuettes present the perfection of the Hattian art.

Even though many attempts have been made in recent years to separate an autonomous Hattian cultural layer from the Hittite state cult, much doubt persists in regard to the possibility of defining a Hattian state cult or a Hattian cultural tradition on its own.

The so-called 'Hittite myths' often include references to the Hattian world, such as Hattian gods' names, worship, cult institutions and holy places. The same applies to the Anatolian rituals, often erroneously termed Hittite rituals that, in fact, include strong elements of Hurrian, Luwian and Hattian culture.

ALACA HÖYÜK

Duygu ÇELİK

Alaca Höyük was introduced to the scientific world by the name "İmat Höyük" by W. C. Hamilton in 1835. The mound was visited by many travelers and researchers during the second half of the 19th century. In 1907, Theodor Makridi Bey conducted a 15 day excavation on behalf of the Istanbul Archaeological Museums, in the area in front of the Sphinx Gate. In 1935, R. Oğuz Arık began systematic excavations on behalf of the Turkish Historical Society, by order of Atatürk.

Bull statuette from the royal tombs at Alaca Höyük.
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The Hattian Period in Central Anatolia, which lasted until approximately 1750 BC, ended when the Hittites came into Anatolia and established their kingdom. However, traces of Hattian culture continued within the Hittite Civilization. During the Hittite Imperial Period, Alaca Höyük was an important cult center with a temple-palace, clean-and sewer-water channels, two monumental gate towers, and sphinxes at its entrance.

Alaca Höyük is located 210 km to the northeast of Ankara, within the Alaca district of the city of Çorum in Turkey. It is located 38 km to the north of the Hittite capital of Hattusha (Boğazköy).

Alaca Höyük is a 16-meter-high mound, formed by four cultural levels. The mound is 20 meters high from the level of the plain.

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In 1935, R. Oğuz Arık began systematic excavations on behalf of the Turkish Historical Society, by order of Atatürk. From 1936 onwards, the "first national excavation" was directed by Dr. Hamit Zübeyr Koşay. Excavations were also conducted by Mahmut Akok between 1967 and 1983. In 1997, the excavations were restarted on behalf of Ankara University and the Ministry of Tourism, under the directorship of Prof. Dr. Aykut Çınaroğlu. The excavations, as well as the restoration and conservation works, at Alaca Höyük are being continued on behalf of the Ministry of Culture and Tourism.

The cultural sequence of the settlement at Alaca Höyük could not be researched in-depth, due to the emergence of monumental structures. The excavations were carried out in narrow areas and in light of today's information, it became evident that the settlement at Alaca Höyük starts in the Late Chalcolithic Period. 4 cultural levels and 14 building phases were identified at Alaca Höyük. Also, the finds from the topmost layer of earth fill, belonging to the Hellenistic, Byzantine and Ottoman periods, which were not linked with any architecture, were placed within Cultural Level I, according to the old cultural sequence. The cultural sequence at Alaca Höyük was defined from the newest to the oldest.

Phrygian Period

Cultural Level I, which corresponds to the latest period on the mound, is represented by the Phrygian Period dating to the 6th-5th centuries BC. In previous excavation seasons, fragmentary architectural remains, which were not well preserved, were found throughout the mound. However, well preserved architectural remains belonging to this cultural level were found in the northern part of the mound in the excavations between 2005 and 2013. Structures with stone foundations, square plans and multiple rooms were unearthed. In this cultural level, Alaca Höyük had lost the glory it had in the Hittite Period and became a village culture. A great number of small finds belonging to the Late Phrygian Period

were uncovered. Monochrome and polychrome pottery are among the characteristic features of the period. The most important finds from this period are two andesite blocks with Phrygian inscriptions, which are now preserved in the Ankara Anatolian Civilizations Museum.

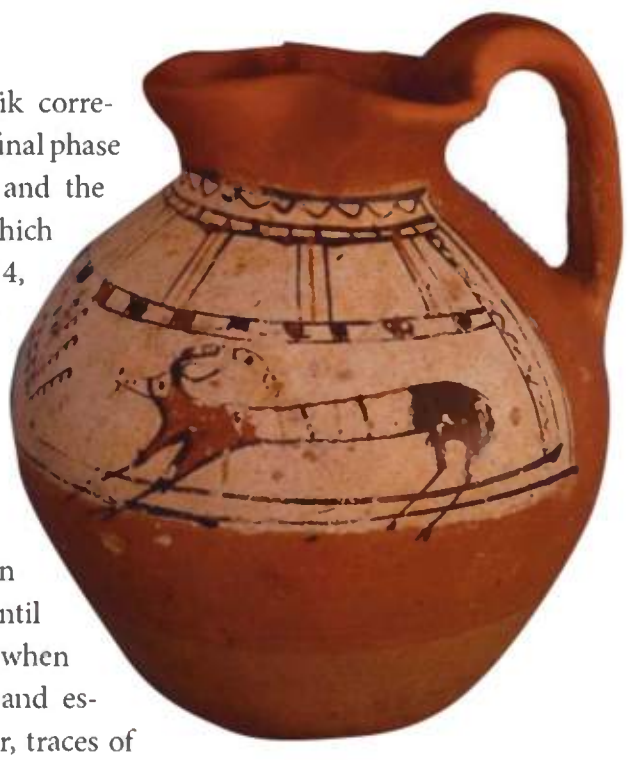
It was not possible to make a precise plan of the Phrygian structures at Alaca Höyük; however, the Phrygian architecture of the mound became clearer moving towards the north. A Phrygian destruction layer was detected in 1999, in the excavations carried out in the upper levels of Retaining Wall II, however no architectural remains were found. The structure, which was unearthed between 2005 and 2013, has two building phases. Silos belonging to the Phrygian Period were also unearthed. When the material uncovered in this layer was evaluated, it became clear that this area belonged to the Late Phrygian Period.

When evaluated in technical terms, there are great differences between the Phrygian structures and the Hittite structures at Alaca Höyük. While there were monumental structures in the Hittite Period, small-scale structures with simple plans were found in the Phrygian Period. This shows that Alaca Höyük lost the urban characteristics that it had in the Hittite Period and adopted a village culture. The Phrygian structures were built over the Hittite structures with simple small stones.

Aerial photo of Alaca Höyük © Alaca Höyük excavation archive

As in the old Anatolian tradition, the walls were built with two rows of stones and the structures were simple one-storey structures with rectangular plans in the Phrygian Period.

Oinochoe dating to the Phrygian Period © Alaca Höyük excavation archive



Hittite Period

Cultural Level II at Alaca Höyük corresponds to the period between the final phase of the Assyrian Trade Colonies and the downfall of the Hittite Empire, which is represented by Building Phases 4, 3 a-b and 2.In other words, this is the "Hittite Period". During this period, from 1750 BC to 1100 BC, which corresponds to most of the 2nd millennium BC, the Hittite city was settled without interruption. The Hattian Period in Central Anatolia, which lasted until approximately 1750 BC, ended when the Hittites came into Anatolia and established their kingdom. However, traces of

Cultural Level I, which corresponds to the latest period on the mound, is represented by the Phrygian Period dating to the 6th-5th centuries BC. In this cultural level, Alaca Höyük had lost the glory it had in the Hittite Period and became a village culture.

The temple-palace had two gates.
The "Postern Gate", which is located to the west of the mound, extends by making a 90 degree turn. The "Sphinx Gate" and the towers decorated with carved reliefs and orthostats are located to the south of the mound.

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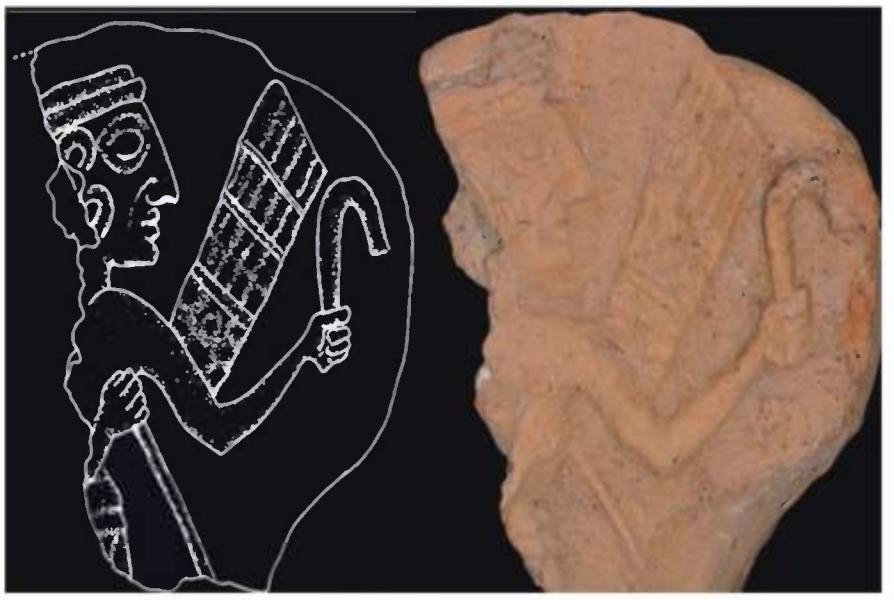
The rampart between the two towers is flanked by sphinxes looking forth from the city, giving the gate its name. The sphinx on the west has a wing motif on the interior while the sphinx on the east has a goddess depiction standing above a two-headed eagle holding a rabbit between its claws.



Description of a winged god © Alaca Höyük excavation archive

Hattian culture continued within the Hittite Civilization. During the Hittite Imperial Period, Alaca Höyük was an important cult center with a temple-palace, clean-and sewer-water channels, two monumental gate towers, and sphinxes at its entrance (possibly representing the city of Arinna?).

The plan of the temple-palace from the Hittite Imperial Period at Alaca Höyük
© Alaca Höyük excavation archive

The reconstruction of the inner courtyard of the temple-palace
© Alaca Höyük excavation archive

The temple-palace had two gates. Also, another gate with double lion protomes was discovered to the south of the mound. The "Postern Gate", which is located to the west of the mound, extends by making a 90 degree turn. The "Sphinx Gate" and the towers decorated with carved reliefs and orthostats are located to the south of the mound. These are the most important architectural remains at Alaca Höyük. The rampart between the two towers is flanked by sphinxes looking forth from the city, giving the gate its name. The sphinx on the west has a wing motif on the interior while the sphinx on the east has a goddess depiction standing above a two-headed eagle holding a rabbit between its claws. The spear, legs and shoes of two guards are seen on the orthostats situated on both sides of the gate, on the side facing the city. Two rows of carved reliefs on the orthostats on the towers flanking the Sphinx Gate illustrate the Hittite spring festival called AN.TAH.SUM, organized for the Storm God. The reliefs show scenes of hunting, entertainment and offerings by the king and the queen. Proceeding from this gate, one passes through the passageway formed by two gates with double wings and reaches the stone-paved courtyard of the temple-palace and the rooms on both sides of the courtyard. The five-roomed complex located to the northeast of the mound is defined as the sacred area of this building phase. Two retaining walls surrounding the mound, an independent structure defined as a small temple, and another independent structure unearthed in 2013, are among the structures belonging to this building phase. A small fragment of a tablet

which is among the small finds of this phase is important for being the only written document found at Alaca Höyük. The bronze statuette of a goddess, rhytons used in religious ceremonies and seals bearing hieroglyphic writing constitute an important group of finds for this cultural level.

The structures that were unearthed between 2001 and 2004, located to the west of the mound and belonging to the earlier parts of the Hittite cultural level, include 3 large-scale grain storage rooms with rectangular plans and a metallurgical workshop dating to the late Assyrian Trade Colonies Period and the early Hittite period. Fragments of a relief vase as well as cylinder and stamp seals are among the special artifacts of this level.

A total of 4 grain storage rooms have been uncovered at the mound since 1998. The storage rooms were arranged on a north-south axis, except for the circular silo pit. The eastern, northern and southern walls of these granaries were found, however the western walls of none of them were preserved. These were destroyed when the two retaining walls, located to the east of the temple-palace, were built after the granaries had fallen into disuse.

The height of the stone foundations of the grain silos at Alaca Höyük measure up to 2 meters from the ground. Timber beams were laid over the stone foundations, which were then raised with mudbrick. After the grain silos went out of use, they were filled with debris and soil taken from the ruins of another part of the city. A dense amount of Hittite pottery was found in this earth fill.

H. Hoffner made use of cuneiform texts in his research on the grain silos in relation to Hittite agriculture and nutrition. These structures, which were defined with the Sumerogram ESAG (formerly ARAH), were described as being dug deep into the ground; something is placed "downwards" and something is taken "out from below". Hoffner's definition is certainly valid for the grain silos discovered at other Hittite centers, as well as at Alaca Höyük. Many small stone-built silos uncovered in earlier excavations were known from Alaca Höyük. However, the grain silos uncovered in the recent excavations were much bigger in size compared to the others.

The tradition of keeping grains in silos built underground is seen in almost all cultures. The surface and the floors of the grain silos were covered with an organic material. The members of the Faculty of Agriculture at Ankara University suggested that this material could be hemp. Another view suggests that the white material seen as a thin layer during excavation could be straw. The grains must have been placed above this layer of straw. To prevent the grains from spoiling, they were covered with timber and a thick layer of soil. Under these conditions, the oxygen remaining between the grains was absorbed by the organic material surrounding the grains and carbon dioxide was produced. Therefore, the grain was protected from mice,pests and fungus for a long period.

Bull statuette made of arsenic copper from the royal tombs at Alaca Höyük
© Ara Güler
Ankara Anatolian Civilizations Museum

Gold hair pin from the Early Bronze Age
Ankara Anatolian Civilizations Museum

Silver female statuette
Ankara Anatolian
Civilizations Museum

The pottery from the 3rd building phase can be compared to Kanesh Karum 1b-a, Kusura Phase C, Acem Höyük III, Osmankayası and Afyon Yanarlar Cemetery, Boğazköy IVc, 3 and also Boğazköy IVb, III, 2, 1 pottery. The seals and seal impressions from this level belong to the late Assyrian Trade Colony Period and the Hittite Period. The 3rd building phase, which was referred to as the Middle Hittite Period by the excavators, coincides with K. Bittel and Tahsin Özgüç's dating, which corresponds to the Old Hittite Period-3b and the beginning of the Hittite Imperial Period-3a, from the earliest to the latest.

No monumental structures were found in Cultural Level IV at Alaca Höyük, in either the previous or the recent excavations. Since the work is carried out in narrow areas and the research is insufficient, it is not possible to reach a precise result about the size of the city in this period. Some of the structures unearthed in previous excavations were defined as special housing units. In the recent excavations, closely spaced structures with small units and no regular layout were uncovered.

Since this building phase was built on the Early Bronze Age destruction level, a great number of Early Bronze Age amorphous pottery was found here. Two artifacts, similar to Early Bronze Age seals in form, were uncovered in this layer. The structures were built by taking advantage of the destruction level of Building Phase V.

The "metallurgical workshop" belonging to Building Phase IV has a floor of compacted earth and stone pavement. The thickness of the stone foundations varies between 50 and 60 cm. By using two rows of stones, their width was expanded and the foundations were strengthened. As the excavation continued, two more rooms belonging to the metallurgical workshop were unearthed. A good number of remains from the oven floors were also unearthed outside of these rooms. Small rooms with thick walls (40-50 cm) were unearthed in the excavations in the northern area.

No structures with precise plans belonging to Building Phase IV were found in the excavations between 1997 and 2013. In the light of new information, the workshop was dated to the period between the late Assyrian Trade Colonies Period and the Old Hittite Imperial Period.

As for the architectural techniques, mud was used as mortar. The exteriors of the stone foundations were regularly made, while the interiors look irregular. This structure has parallels at Boğazköy and Alişar in terms of construction techniques. The special living units found in this cultural level have walls that are not parallel and not at right angles, which creates an irregular structure group.

The workshop was built in two phases. Both building phases revealed irregular wall fragments and small rooms, which cannot be identified as living units due to their size. Among these architectural remains was found material belonging to a workshop. Melting pots with visible pieces of slag were found. Although moulds, metal artifacts (needles, gold plated artifacts), and pin heads of various needle types were found throughout the workshop, they cannot provide a precise date. The pins are known to have been used from the Early Bronze Age to the 1st millennium BC. Sickles, drillers, bone hammer heads and pottery are among the finds from the workshop. A coarse fragment of a jar with a linear lyre depiction is a special find uncovered in this structure.

The pottery repertoire uncovered in the workshop shows features of the final phase of the Assyrian Trade Colonies Period and the Old Hittite Period. The pottery found in this area shows similarities with Kanesh – Karum Ib, Maşat Höyük V, Alişar, Boğazköy IVd and Aşağı Şehir building level IV, Acem Höyük III, Konya Karahöyük I, Yanarlar and the Hittite cemetery at Gordion.

Double bull statuette
made of arsenic copper
Metropolitan Museum
of Art, New York

The tradition of keeping grains in silos built underground is seen in almost all cultures. To prevent the grains from spoiling, they were covered with timber and a thick layer of soil.

According to written documents, the ponds had to be protected from filth and the water channels had to be cleaned at least once a year. In cases when these facilities were damaged, certain punishments were given. This shows the importance of an operating water system for the Hittite Empire.

ALACA HÖYÜK HITTITE DAM

According to written documents, the Hittites were affected by floods caused by excessive precipitation or by the changing of river beds. There is one document mentioning that the city of Nerik, which was the cult center of the Storm God, was flooded and the city was saved by King Hattushili III. Another reason for building dams, besides irrigation, was to control the flooding of the rivers. By definition of the climatic conditions of the region in which they lived, the Hittites comprehended the importance of water. They built dams for collecting water and emphasized the sanctity of water by building sacred pools. The Hittites already knew 3500 years ago that one could not survive in Anatolia without building dams.

According to Ahmet Ünal, Hittite words for "irrigation" were used only for gardens. When viewed from this angle, irrigation must have been systematically carried out in the Hittite Period. It is suggested that a Hittite water administration could have been established because certain rules are necessary for irrigation to be regularly operated.

In 2009, the Early Bronze Age royal tombs at Alaca Höyük were reconstructed in their original place and opened for the visitors.

Water must have been regularly taken from the dams and the ponds in order to provide water for the regions in need. Water administration was barely mentioned in cuneiform texts. However the laws and the official notices give some clues. According to these documents, the ponds had to be protected from filth and the water channels had to be cleaned at least once a year. In cases when these facilities were damaged, for instance if someone ruined the irrigation system of a garden, a punishment was given. This shows the importance of an operating water system for the Hittite Empire.

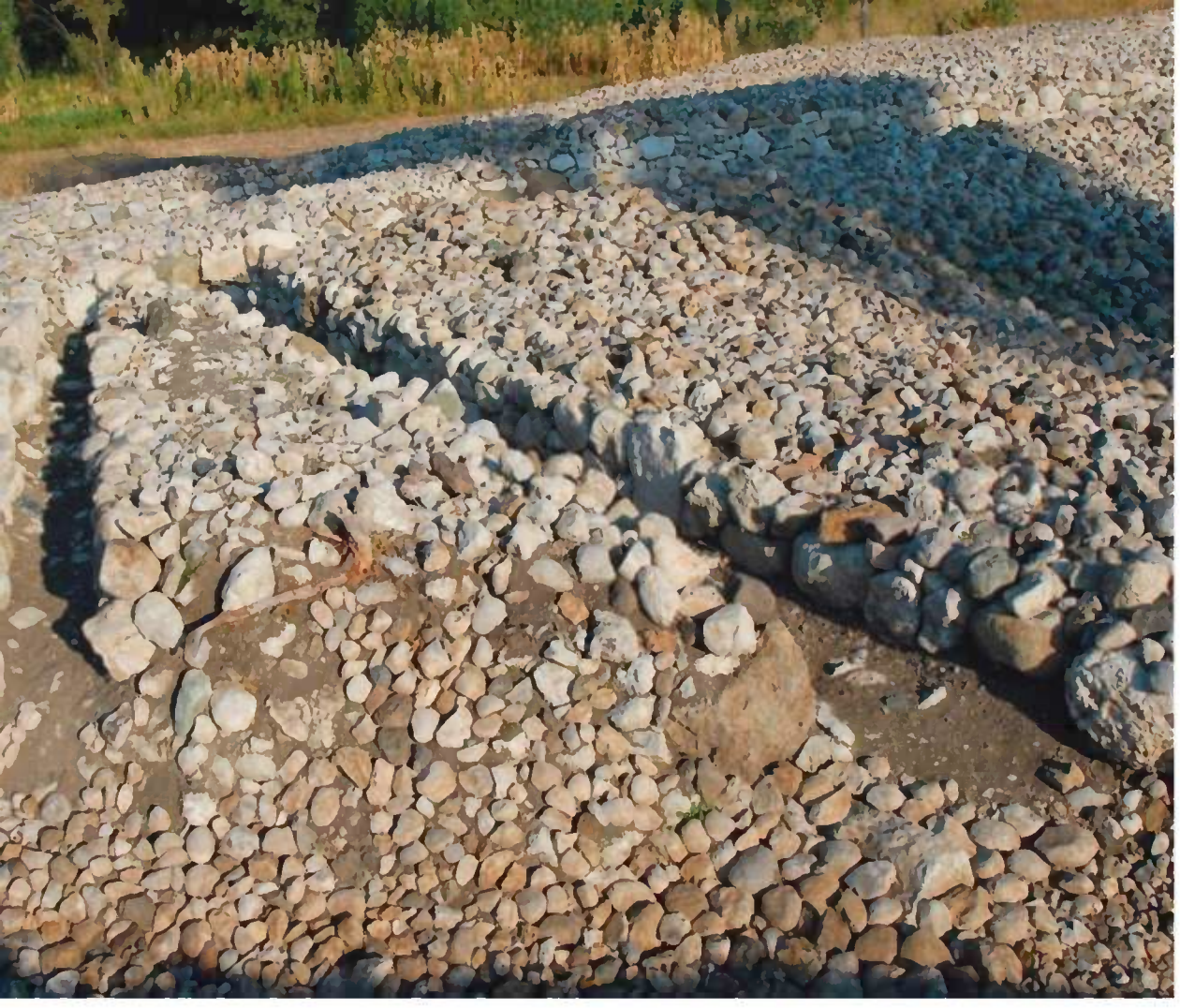
Some of the dams and sacred pools with known locations include Karakuyu near Kayseri Pınarbaşı, Köylütolu in Konya Kadınhan, the sacred pools in Beyşehir Eflatunpınar and the Yalburt Plain, and the Hittite Dam at Gölpınar near Alaca Höyük.

The existence of the Hittite Dam at Gölpınar has been known since 1935. The stone-filled dam wall is approximately 2 meters above the surface. It is built with fist-sized stones. Those in the lower part are larger and they are reinforced with clay soil. This prevented its permeability to some extent. Clay soil was used as mortar in the lower part of the walls.

The dam wall has a thickness of 15 meters on its east-west axis. There are floodgates on both sides of the dam wall, two of which still function today. There is a one-meter level difference between the floodgates, which is related to the water filling capacity of the dam. The water coming inside the two floodgates must have been flowing into the sedimentation or storage tank, through the channel above the dam wall. The water, which rested here, must have been flowing towards the channel in the front, above the dam wall on the west side, through the pebble-paved area.

The dam wall is approximately 130 meters in length, with a sedimentation or storage tank at the centre. The floor of this storage tank is coated with clay. Three plinths belonging to statues or inscriptions were uncovered at the side of this central tank on the west side of the dam wall, where the water flows out of the reservoir. The plinths slope outwards slightly and are carved from sandstone, limestone and andesite. A projection of 20 cm in height is found on top of each plinth. Similar plinths were also found at Eflatunpınar.

25.000 cubic meters of marshy soil from the body of the Hittite Dam at Alaca Höyük were cleaned.



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Alaca Höyük Hittite Dam © Alaca Höyük excavation archive

After this cleaning, it became evident that the body of the dam was carved from andesite and conglomerate rock and was surrounded by the stone filled dam wall and stone walls on the other three sides.

The plinth belonging to a stele and a stone fragment of a hieroglyphic inscription were found in the process of the cleaning of the marshy lands of the catchment area. The philologists analyzing the fragment have suggested that this belonged to an inscription related to the goddess Hebat.

The Gölpınar Hittite Dam must have served to collect water in and around Alaca Höyük. However, the plinths belonging to statues or steles, as well as the stele fragment with the hieroglyphic inscription, all suggest that it might also contain a religious meaning.

Inscriptions belonging to Tudhaliya IV were found in the Köylütolu Dam, the sacred pool complex at Yalburt and the Karakuyu Dam. The reason behind the placement of these inscriptions in ancient dams and sacred pools is to show the king's and the god's power.

The name of the "goddess Hebat" is found at the Hittite Dam at Gölpınar as well as in Yalburt, Köylütolu and the Karakuyu Dam, which suggest that they were all written for the same purpose.

Early Bronze Age

Cultural Level III is the period between 3000 and 1750 BC, which corresponds to the Early Bronze Age. This is the period when Anatolia appeared on the stage of history with the name "Hatti".

The most important finds of this period at Alaca Höyük are the Hattian royal rombs, which shed light on Hattian culture. A total of 13 royal tombs belonging to the rulers and their families were found gathered in a special area within the settlement of this cultural level. The "Hattian Sun" disks (the so-called Hittite sun disks) as well as the statuettes of bulls, stags and humans which were found in these tombs, are perfect in artistic terms. Also, the burial gifts made of gold, silver and bronze reflect the high cultural level reached in this period.

A dagger with a golden handle uncovered in these tombs, is the oldest iron artifact in Anatolia. Six of these royal tombs were reconstructed in previous years. However, this was not visually sufficient and they were also destroyed over time. In 2009, the royal tombs were reconstructed in their original place and opened for visitors.

Apart from these royal tombs, special finds belonging to the Early Bronze Age as well as a large mudbrick structure with niches were uncovered in the excavations in 2009. This special structure was unfortunately destroyed by the temple-palace structure built in the Hittite Imperial Period. Parts of the mudbricks were preserved. Three niches, two of which are complete and the other destroyed, were uncovered on the northern walls of the rooms. The interior walls and the floors of the niches were plastered. A group of depas was found in front of these niches, two of which went to the museum inventory and the other for study. The two depas for the museum inventory are the first complete examples uncovered at Alaca Höyük since the beginning of the excavations. Small vessels with or without handles, which could be interpreted as votive vessels, as well as figurines and idols, were uncovered in addition to these depas. A great amount of Early Bronze Age pottery was also found in this area.

Chalcolithic Age

The beginning of Cultural Level IV cannot be precisely dated because the settlements belonging to this period are submerged underwater. The period dating between 5500-3000 BC corresponds to the Chalcolithic Age. The excavations were carried out in small areas, and therefore this level was not fully discovered. The pottery was helpful for the dating of this cultural level.

A relief pottery sherd with an archaic looking animal depiction found out of context in the recent excavations at Alaca Höyük, is a puzzling find in terms of the settlement history of the mound.

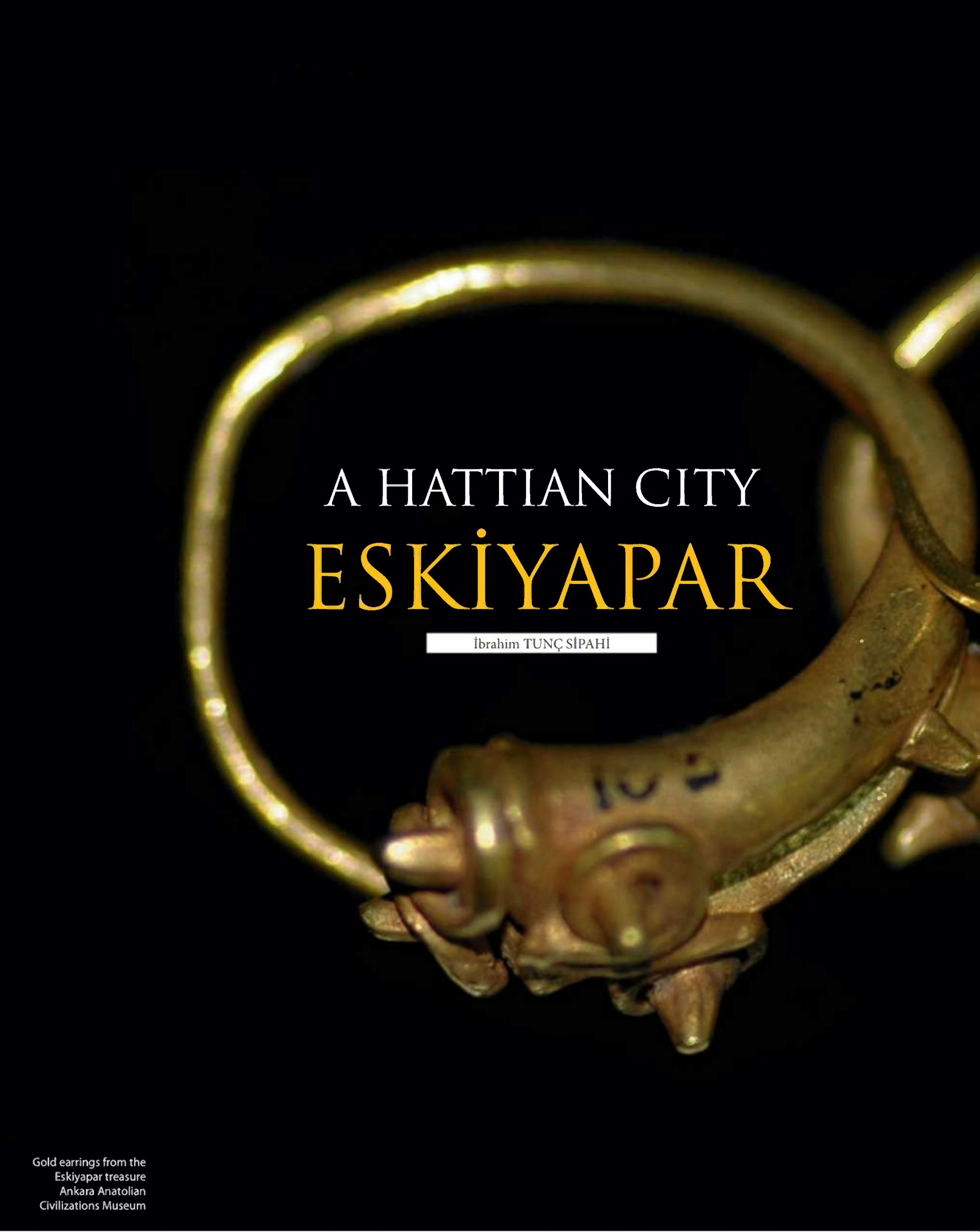
The five-roomed complex located to the northeast of the mound, is defined as the sacred area of this building phase. A small fragment of a tablet which is among the small finds of this phase, is important for being the only written document found at Alaca Höyük. The bronze statuette of a goddess, rhytons used in religious ceremonies and seals bearing hieroglyphic writing constitute an important group of finds of this cultural level.

Bronze bull statuette
Ankara Anatolian
Civilizations Museum

A HATTIAN CITY

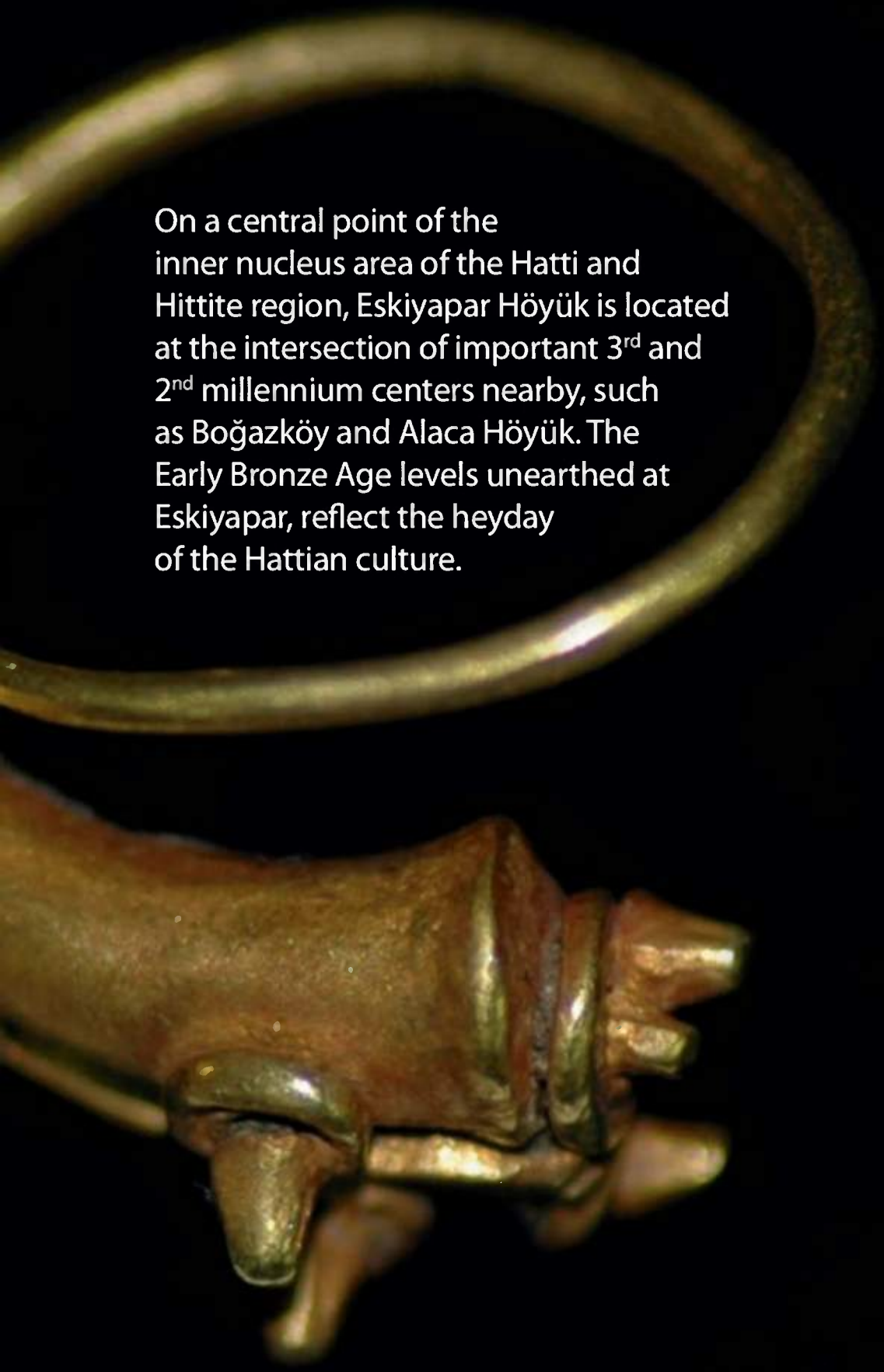
ESKİYAPAR

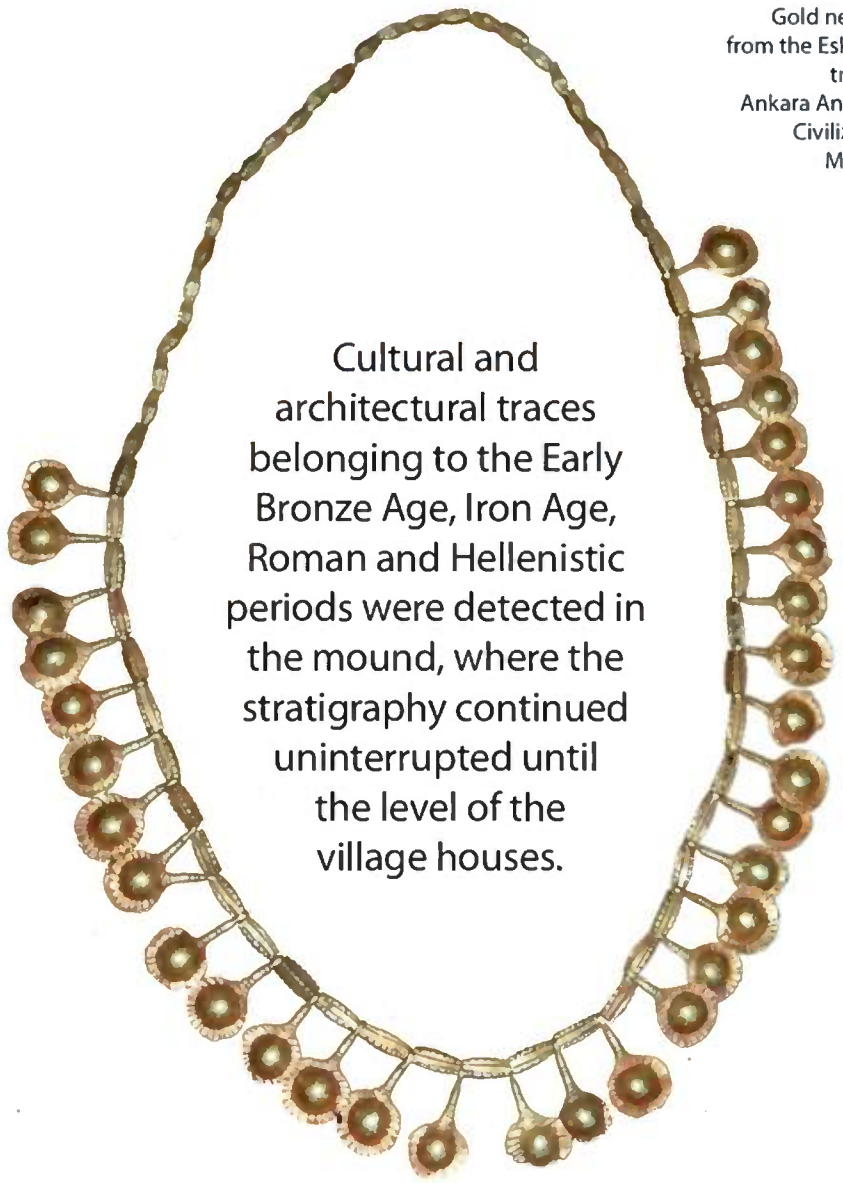
İbrahim TUNÇ SİPAHİ



Gold earrings from the
Eskiyapar treasure
Ankara Anatolian
Civilizations Museum

On a central point of the inner nucleus area of the Hatti and Hittite region, Eskiyapar Höyük is located at the intersection of important 3rd and 2nd millennium centers nearby, such as Boğazköy and Alaca Höyük. The Early Bronze Age levels unearthed at Eskiyapar, reflect the heyday of the Hattian culture.





Gold necklace from the Eskiyapar treasure
Ankara Anatolian Civilizations Museum

Cultural and architectural traces belonging to the Early Bronze Age, Iron Age, Roman and Hellenistic periods were detected in the mound, where the stratigraphy continued uninterrupted until the level of the village houses.

Located within the Alaca district of Çorum, Eskiyapar Höyük is situated at the intersection of important 3rd and 2nd millennium centers nearby, such as Boğazköy and Alaca Höyük. The excavations, which started on behalf of the Ankara Anatolian Civilizations Museum in 1968, continued until 1983. The Early Bronze Age levels, which correspond to the heyday of the Hattian civilization, were unearthed during these excavations. Following the short term excavations carried out by the Çorum Museum in the 1990s, our team started the recent excavations in 2010. Eskiyapar Höyük is approximately 11 meters high from the level of the agricultural fields surrounding the mound. Since there were village houses on the mound, in the earlier seasons the excavations were carried out only in areas between the houses and partly in expropriated areas. Cultural and architectural traces belonging to the Early Bronze Age, Iron Age, Roman and Hellenistic periods were identified during the excavations. Also, it became clear that the stratigraphy continued uninterrupted until the level of the village houses. Although each cultural level on the mound represented different civilizations, the architectural features and the traces of ancient lifestyles were not so different from each other. The same geography, the same physical environment, the same climatic conditions and the same fertile lands affected the cultural formations and developments of each period. Eskiyapar is located on a central point of the inner nucleus area of the Hatti and Hittite region with very favorable living condi-

The building belongs to the final phase of the Early Bronze Age level 7, contemporary with the latest Early Bronze Age level in the eastern area, where the treasure was found.
© Eskiyapar Excavation Archive

tions. Sharing the same region with Alaca Höyük and Boğazköy, Eskiyapar is an important Central Anatolian city in the Early Bronze Age and the Hittite Period.

In the Early Bronze Age, important social and cultural developments also occurred in Syria and Mesopotamia, alongside Anatolia. Particularly in the Early Dynastic Period in Mesopotamia, city-states were established, the concepts of king and priest were separated for the first time, and independent palace and temple complexes were built. The impact of this powerful Early Dynastic culture was felt in Syrian cities of the period such as Ebla. Anatolian lands held rich raw material potential for the increasing needs of the Mesopotamian city-states, which had a richer and independent military power. Therefore, intensive trade relations were established between these two cultural zones and later, in the Akkadian Period in Mesopotamia (2334-2150 BC), military and political relations were developed. In this period, the whole Near East was controlled by the Akkadians, who established a central kingdom. Similarly, the Anatolian cities as well as Hatti were subject to the pressure of this military and political power and were brought under the control of the Akkadian Kingdom to a certain extent. Later, during the Third Dynasty of Ur (2112-2004 BC), when the Sumerian culture regained its independence in Mesopotamia, the situation was repeated. In the 3rd millennium BC, trade relations with Mesopotamia and its peripheral culture zone caused the establishment of an institutional powerful commerce network between Kayseri Kültepe-Kanesh/Karum in Anatolia and the city of Ashur in Mesopotamia, during the first quarter of the 2nd mil-

In the 3rd millennium BC, while writing had not yet been introduced in Anatolia, neighboring countries referred to Anatolia as "the land of Hatti". Therefore, information about Anatolia in this period can only be gathered from its neighbors; from the written documents of Mesopotamia and its surrounding cultural regions.

Gold basket earrings from the Eskiyapar treasure Ankara Anatolian Civilizations Museum

Wires in the type of Moon-oyster, of which three pairs were preserved at Eskiyapar
Ankara Anatolian Civilizations Museum

Two treasures, a large and a small, were discovered in the final phase of the three building phases dated to the Early Bronze Age III. Both treasures, which contain jewelry made from precious metals and semi-precious stones, were buried under the floor of a house.

Typical Early Bronze Age pottery, which was widely used in the area extending from our nucleus region to Maşat Höyük in Tokat. © Eskiyapar Excavation Archive

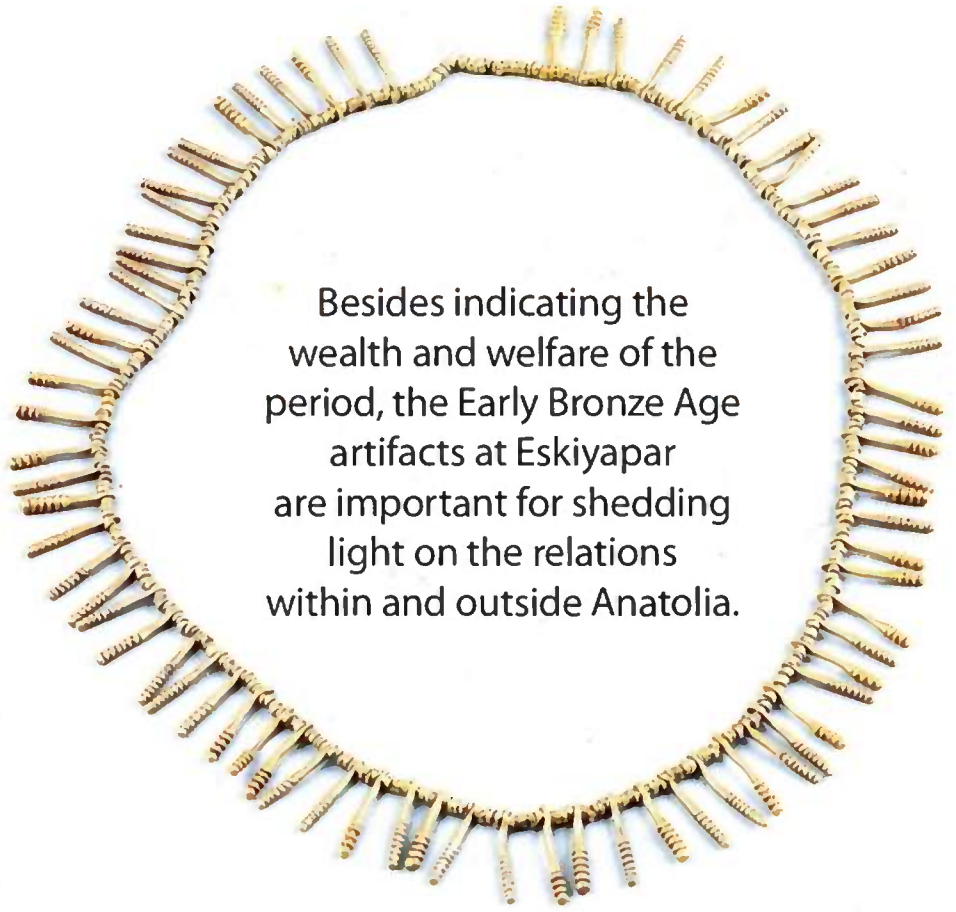
lennium BC. In the 3rd millennium BC, while writing had not yet been introduced in Anatolia, neighboring countries referred to Anatolia as "the land of Hatti". Therefore, information about Anatolia in this period can only be gathered from its neighbors; from the written documents of Mesopotamia and its surrounding cultural regions. The name "the land of Hatti", which referred to Central Anatolia, continued to be used until the end of the Hittite Period. Eskiyapar was located in the region where the local culture of Anatolia, the Hattian people, who spoke their own language, lived. Eskiyapar maintained its presence through its agricultural economy and mining activities in the 3rd millennium BC.

The Early Bronze Age at Eskiyapar was investigated in detail in the early excavation seasons at the site. The middle and late phases of the period were identified and structures were unearthed. Two treasures, a large and a small, were discovered in the final phase of the three building phases dated to the Early Bronze Age III. Both treasures, which contain jewelry made from precious metals and semi-precious stones, were buried under the floor of a house. The treasures, which were defined as "A" and "B", were placed in terracotta vessels. Two silver goblets, a metal pan with a long handle and a ceremonial axe were found together with the treasures. A lesser number of objects, which were all decorative, were found in treasure group "B". These included cloth pins with pinheads made of gold and mountain crystal, a silver bracelet, gold, silver, carnelian and mountain crystal beads and hair rings. The objects from treasure "A" included gold ear-

rings of various forms, gold hair rings, gold necklaces, gold cloth pins, and gold, silver and carnelian beads. Among these, four-spiral beads were the most popular jewelry type of the period. Precious finds such as a silver Syrian bottle, a silver omphalos bowl and silver cups are also among the finds. The rich artifacts, of which only a part is presented here, indicate the city's wealth and by extension, the standard of living of the period.

Besides indicating the wealth and welfare of the period, the Early Bronze Age artifacts at Eskiyapar are important for shedding light on their relations both within and outside Anatolia. Similar examples of silver vessels and decorative objects are known from Troy and Poliochne on the island of Lemnos. Some of the jewelry items have cultural parallels over a vast geography reaching the Royal Cemetery of Ur in southern Mesopotamia. Some of the finds can be compared to artifacts from North Syria, Tell Brak and Ashur. The rich archaeological artifacts, which show cultural parallels over such a vast geography, reveal the cultural position of the Hattian culture within Anatolia and also in an international geography beyond Anatolia. In this context, Early Bronze Age Eskiyapar was in the position of a cultural and commercial center with international importance. In the Early Bronze Age, the gold and silver resources of Anatolia also caused the local rulers to become rich. The royal tombs uncovered in Alaca Höyük provide information about the economic situation of the notable people of the period. Alaca Höyük is a powerful Hattian center. The Hattian Cemetery at Resuloğlu, which is located within the city of Çorum, presents the regional wealth and economic power of a local ruling authority in Central Anatolia.

The recent excavations at Eskiyapar, on the northern slope of the mound, have yielded new finds belonging to the Early Bronze Age. 7 different levels were identified in the stratigraphy based on the architectural and archaeological finds. Among these, the 6th level belongs to the final phase of the Early Bronze Age and must be contemporary with the final phase of the Early Bronze Age in the eastern area where the treasures were found. The excavations oriented toward uncovering the Early Bronze Age remains are conducted on the northern edge of the excavation area, defined as Trench "A". Stamp seals and pottery types belonging to the final phase of the Early Bronze Age were unearthed here. In 2013, a sounding was opened in order to expand this area towards the west. In situ pottery was detected in the Early Bronze Age level, which was underneath a fire destruction level dated to the beginning of the 2nd millennium BC. The pottery exhibited typical Early Bronze Age pottery types, which were widely used in the area extending from our nucleus region to Maşat Höyük in Tokat. The trench opened in 2013 shows the importance of the area we are planning to excavate from the northern side of the mound towards the west for understanding the Hattian Period. With the work carried out until now, it has become evident that the Hattian culture at Eskiyapar and the contemporary Early Bronze Age levels are concentrated below the mound level. It is probable that the latest settlement layer of the Hattian culture at Eskiyapar rose 2-3 meters into the mound above the field level. As a result, it is possible to say that the levels belonging to the Early Bronze Age cultures at Eskiyapar continued under the field level on a large scale. The excavations that will continue at Eskiyapar will enlighten the stratigraphy and the urban features of an important Hattian city in the Early Bronze Age in our inner nucleus zone.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Gold necklace from the Eskiyapar treasure
Ankara Anatolian Civilizations Museum

Traces of the Hatti culture to the North of Central Anatolia

RESULOĞLU

Tayfun YILDIRIM / Photos: Resuloğlu Excavation Archive

Situated on a high ridge overlooking the Delice Valley, the cemetery at Resuloğlu particularly presents the burial customs of the Hattians, who existed in the area between the rivers Kızılırmak and Yeşilırmak before the Hittites came into Anatolia.

Necklace found in a child burial in the cemetery at Resuloğlu

The tombs and the goods inside the tombs, which were well preserved in their original positions, provide us with important information regarding the burial customs of a society living in the 2nd half of the 3rd millennium BC.

The excavations in the settlement of Resuloğlu, located near the village of Kaleboynu, within the district of Çorum/Uğurludağ, have been continued without interruption since 2003. The excavations in the area of the cemetery, situated on a high ridge overlooking the Delice Valley, particularly presents the burial customs of the local people of Hatti, which existed in the area between the rivers Kızılırmak and Yeşilırmak before the Hittites came into Anatolia. Apart from the royal tombs at Alaca Höyük, only a small number of Early Bronze Age cemeteries which can shed light on the burial customs of the local people in this region have been systematically investigated. In this respect, the excavations at Resuloğlu provide important data in terms of the archaeology of the region.

The tombs and the goods inside the tombs, which were well preserved in their original positions, provide us with important information regarding the burial customs of a society living in the 2nd half of the 3rd millennium BC. A total of 287 tombs of various types, such as mud-brick or stone-lined cist graves, pithos burials, and simple inhumations have been unearthed so far. As the excavations continue, this number will rise. The burials were found at a depth of 1-2 meters below the surface according to the topography of the site. Simple inhumations, pithos burials and cist graves were mostly used for the adult burials, while children and infants were buried in pots. In some of the cist graves and pithos burials, two individuals (male and female or female and child/baby who are related) were buried.

Map showing the Hattian settlements in Central Anatolia

An *in situ* adult skeleton with metal jewelry and weapons

The mounds and the area of the cemetery from the southeast

A small number of adult skulls with no bodies, placed near the pithos and cist graves, must be related to the ancestor cult known in Anatolia since the Neolithic Period. With the exception of an Early Bronze Age example from Alaca Höyük, no other data regarding this cult was discovered in the region except at Resuloğlu.

The settlement and cemetery at Resuloğlu from the west

Anthropological investigations also provide interesting information regarding the individuals at Resuloğlu in terms of their health and living conditions. For instance, joint disorders due to over-loading were detected in most of the adults with the average age of 50-55. This indicates that these individuals had heavy work loads.

Anthropological investigations also provide interesting information regarding the individuals at Resuloğlu in terms of their health and living conditions. For instance, joint disorders due to over-loading were detected in most of the adults with the average age of 50-55. This indicates that these individuals had heavy work loads. In addition to several diseases unique to agricultural societies, skull deformations due to head bandages were detected in four individuals. This tradition, which is interpreted as the alteration of the anatomical form of the skull within the framework of cultural practices, was seen in Northern Anatolia for the first time in the 3rd millennium BC.

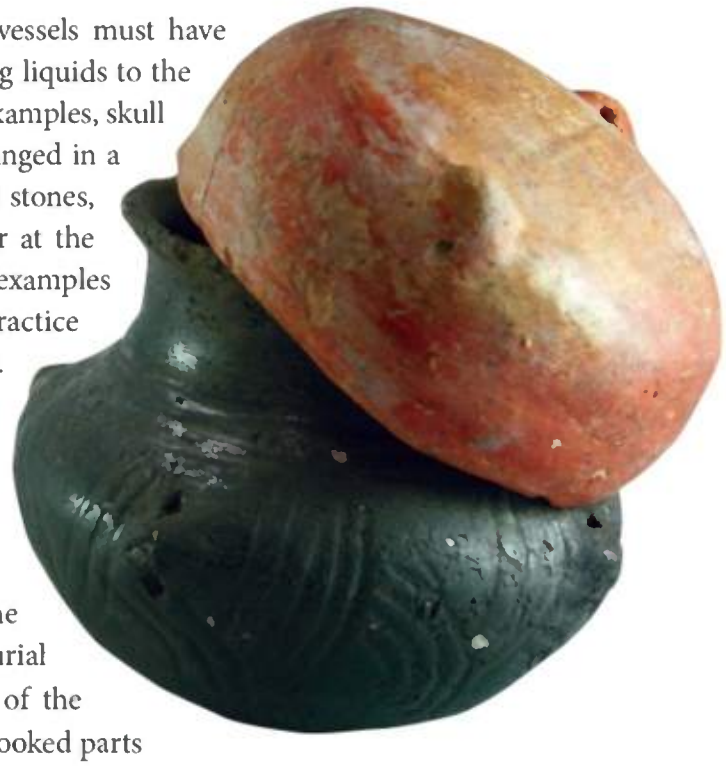
A group of stone-built cist graves, which are larger and more carefully built compared to the others, as an indication of social differentiation, are thought to belong to individuals belonging to a higher or wealthy class. Only a small number of grave goods were uncovered in these graves since they were subject to destruction in recent periods. Three different levels have been detected among the Resuloğlu tombs so far. Based on the comparative chronology, the majority of the graves (3rd and 2nd levels) were dated to the second half of the 3rd millennium BC, and a small number of pithos and pot burials (1st level) were dated to the final centuries of the 3rd millennium BC. The small number of burials discovered among the recently uncovered architectural remains revealed the presence of intramural burials under the floors of the houses, in addition to the cemetery, which was situated next to the settlement. The majority of these burials belonged to children and infants.

The pithos burials, with sizes varying between 50 and 140 cm, were preferred by the residents of Resuloğlu in all three levels. Among the pithos burials, which were characteristic of the region, there were some examples unique to Resuloğlu. The skeletons were placed in a crouching position with the knees drawn up towards

the belly, arms bent at the elbows and hands positioned at the level of the face, chin or under the head. The openings of the pithoi were sealed with flat stones and the top and the surrounding part of these stones were filled with lime stones. In some examples, the openings of the pithoi were sealed with pots.

Some of the pithos burials, which were oriented on an east-west or northeast-southwest axis, were covered with 30-50 cm of soil and the surface of the area where the pithoi were buried was made recognizable by stones aligned in a circular form. In some examples, small-sized black pebble stones were thrown right in front of the opening of the pithos. Another practice was the placement of metal or terracotta objects, which were deliberately smashed, between the lid stones. Apart from this practice, which is related to the death cult, terracotta vessels placed with their openings oriented upwards were found near some of the graves.

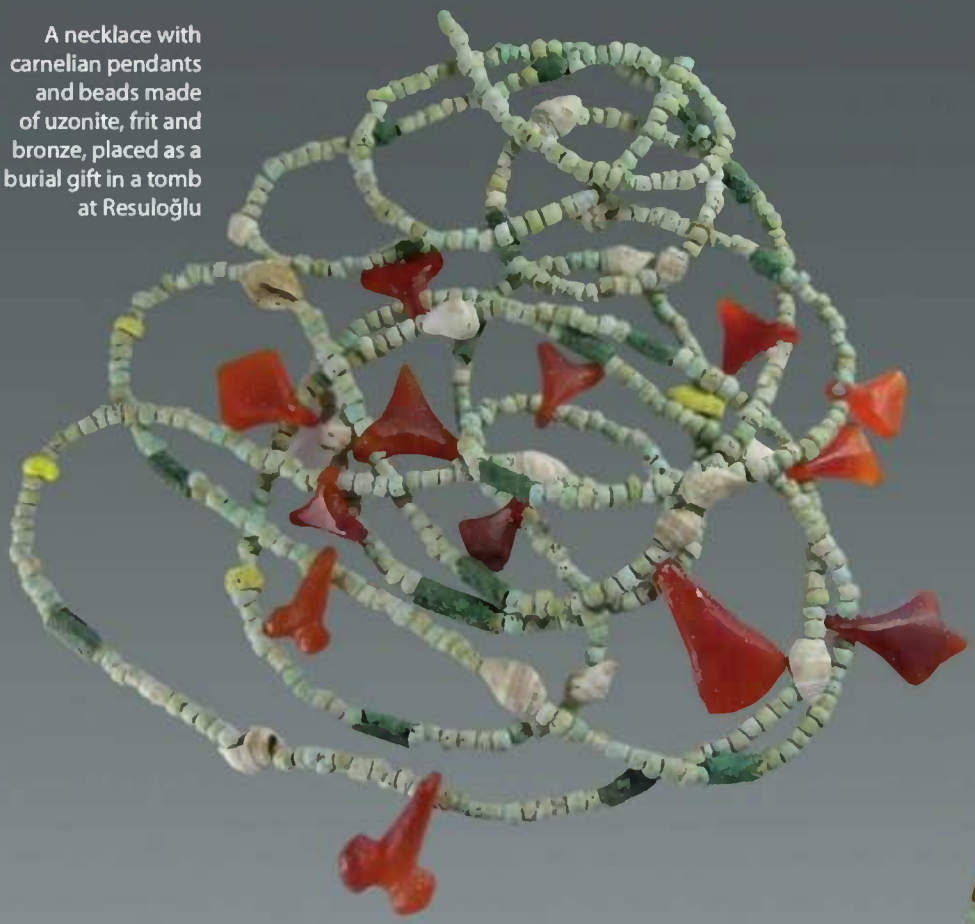
The open mouths of these vessels must have been an indication of offering liquids to the dead. In a small number of examples, skull and foot bones of cattle, arranged in a certain order between the lid stones, on the sides of the pithoi or at the bottom, were found. These examples present us with another practice related to the burial banquet. This practice shows us that this tradition, which was seen in the royal tombs at Alaca Höyük, was also widely used in common graves. In this tradition documenting the sacrifice ceremony and the burial banquet, the head and feet of the cattle were cut and these uncooked parts were offered to the dead, while the other parts were used in the banquet.



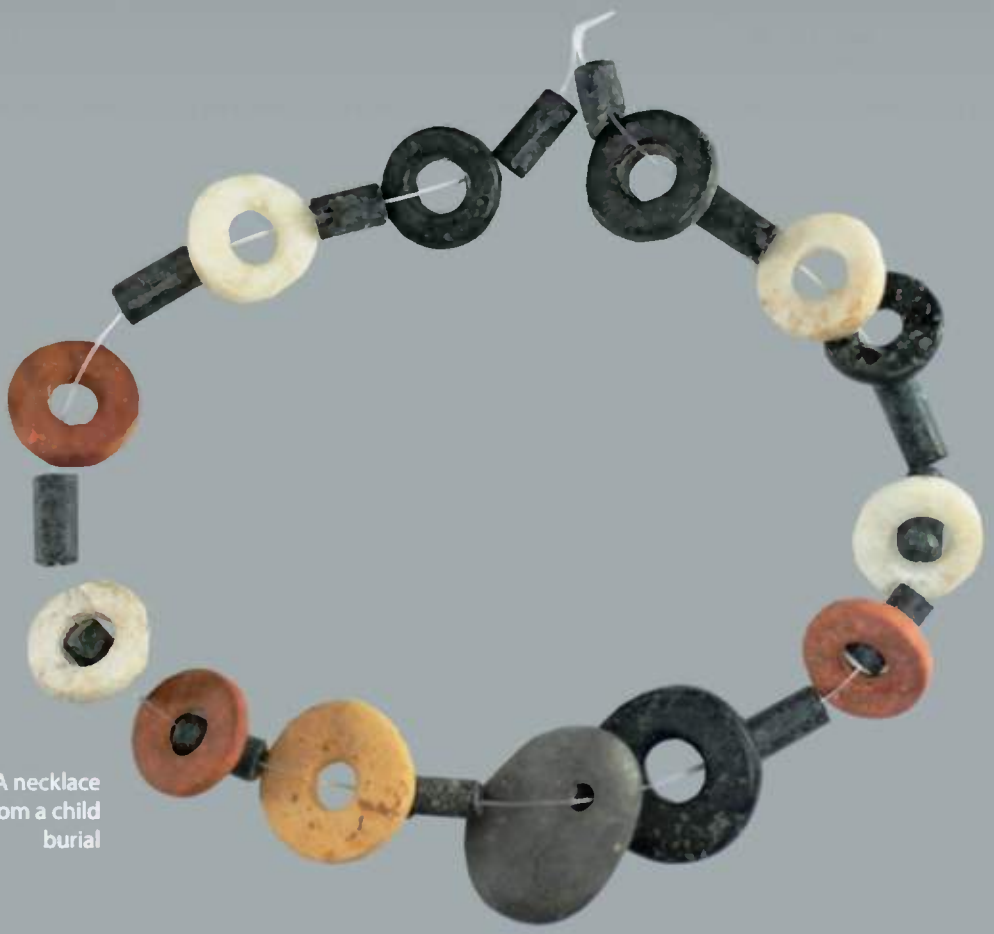
Vessel with a lid

Pithos burial of an adult

A necklace with carnelian pendants and beads made of uzonite, frit and bronze, placed as a burial gift in a tomb at Resuloğlu



Burial gifts constitute the most interesting finds of the cemetery. Pottery used in daily life, metal wares, weapons and decorative objects constitute a part of the burial gifts, reflecting the beliefs of the individuals at Resuloğlu regarding the afterlife.



A necklace from a child burial

Burial gifts are usually placed inside the graves. As in the pithos burials, head and foot bones of cattle were placed outside some of the stone-built cist graves.

A metal neck ring from the cemetery at Resuloğlu

Necklace with carnelian, frit and faience beads

In all three levels of the cemetery at Resuloğlu, child and infant burials were placed in pots or vase type containers. These graves mostly yielded rich burial gifts, such as decorative objects made of semi-precious stones, bronze, gold, silver and electrum. In some examples, juglets and miniature vases imitating metal wares were placed near these burial pots.

Some of the smaller examples of the stone-built cist graves at Resuloğlu have rectangular or square forms and they are mostly arranged on an east-west axis. The floors of these graves are usually made of mud-brick. There are 1 or 2 stone-paved examples. The burial gifts are usually placed inside the graves. As in the pithos burials, head and foot bones of cattle were placed outside some of the stone-built cist graves. The majority of the cist graves belong to the 2nd level.

Burial gifts constitute the most interesting finds of the cemetery. Pottery used in daily life, metal

Illustration showing a scene of burial ceremony at Resuloğlu
© Ece Zeber

Terracotta vessels placed with their openings oriented upwards were found near some of the graves. The open mouths of the vessels must have been an indication of offering liquids to the dead.

A stone-built cist grave at Resuloğlu

wares, weapons and decorative objects constitute a part of the burial gifts, reflecting the beliefs of the individuals at Resuloğlu regarding the afterlife. Alabaster and terracotta idols are among the burial gifts reflecting religion and cult. The majority of the monochrome pottery placed in the graves is identical to the pottery which was widely used particularly during the final quarter of the 3rd millennium BC in the area between the rivers Kızılırmak and Yeşilırmak. A high quality black and red washed pottery, imitating metal wares, were found in most of the graves. Metal gifts constitute another group of burial gifts. These included bowls, vases, pans, cups and spoons made of an alloy of copper. Metal objects made of lead were also found.

The tombs in the cemetery at Resuloğlu clearly demonstrate the distribution of metal wares dating to the 3rd millennium BC within the grave. Metal bowls were deliberately destroyed and placed above the right breast. Most of the large vessels were placed near the feet. With the discovery of the cemetery at Resuloğlu, it became evident that metal vessels were not only placed in the graves belonging to female skeletons, but also in the graves of male skeletons. The metal vessels, which were produced using the forging technique, are similar to contemporary examples from Çorum, Amasya, Tokat, Merzifon and Amasya.

The metal weapons uncovered inside the Resuloğlu tombs hold an important place among the burial gifts, as seen in other cemeteries in the area to the north of Central Anatolia. The weapon types include shaft-hole axes and daggers, which are the most common, as well as a smaller number of mace heads. Some of the weapons were intact and usable, while others were deliberately bent

Ceramic container with a lid

The tombs in the cemetery at Resuloğlu continue to provide information related to the burial customs and the beliefs about the afterlife of a society with a high level of techniques and artistry, at the end of the 3rd millennium BC.

or smashed. The weapons which were placed in the tombs at Resuloğlu and which are represented with various subsidiary types reveal the presence of cultural relations not only with the Central Anatolian and Central Black Sea regions, but also with South Caucasia and Western Anatolia. The traces of textiles seen on some of the metal weapons and vessels indicate that the dead were buried with their clothes on. The analyses of the textile remains demonstrated that their clothes were woven with linen.

An axe from Resuloğlu

Pins made of copper or an alloy of copper, constitute the majority of the burial gifts uncovered in the cemetery at Resuloğlu. In particular, bent pins, placed below the chins, must have been used to attach the clothes.

The necklaces found inside the tombs at Resuloğlu are made from beads and pendants of various materials such as frit, faience, beetle shells, uzonite, carnelian, amethyst, bronze, electrum, silver, and gold. The beads of various types, particularly the carnelian examples, are capable of competing with the examples from the royal tombs at Alaca Höyük. Some of the silver beads and bronze hair rings are important in showing cultural relations with Mesopotamia and Syria. The solid gold, silver and electrum, as well as gold plated, earrings with stamp and button forms, found together with the necklaces, are similar to examples from Alaca Höyük.

Bracelets, anklets and neck collars made of various metals are among the other decorative objects uncovered in the tombs and these were mostly preserved *in situ*. The richness of the metal burial gifts demonstrates that the residents of Resuloğlu, in addition to daily occupations such as agriculture and husbandry, were able to use the raw material resources nearby proficiently and they were a society open to commercial relations. The analyses of the metal artifacts revealed that a high amount of tin and arsenic was found in the alloy of copper.

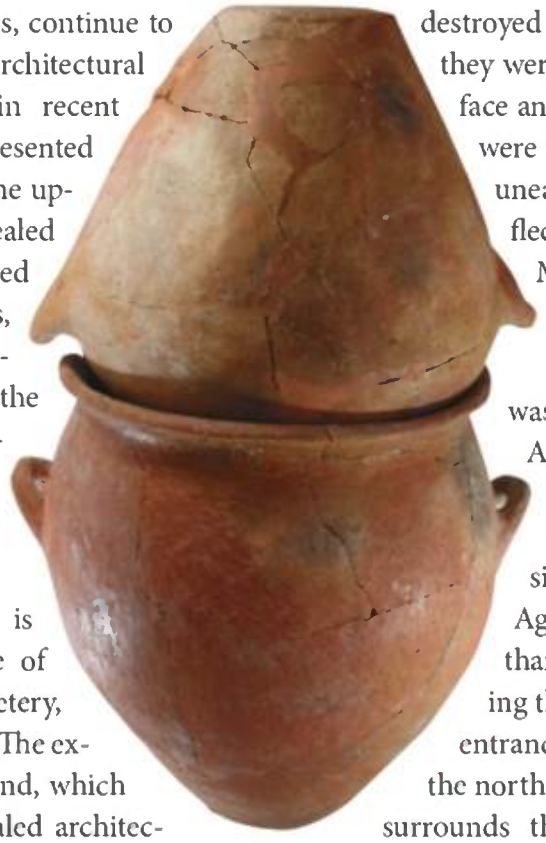
The tombs in the cemetery at Resuloğlu continue to provide information related to the burial customs and the beliefs about the afterlife of a society with a high level of techniques and artistry, at the end of the 3rd millennium BC. The architectural remains, situated next to the cemetery and contem-

porary with the tombs, continue to be investigated. The architectural remains unearthed in recent excavations are represented by two levels, while the upper of these levels revealed two sub-phases. Based on the small finds, these architectural remains are dated to the second half of the Early Bronze Age and the beginning of the 2nd millennium BC.

The mound, which is located at a distance of 85 m from the cemetery, measures 100 x 50 m. The excavations on the mound, which started in 2010, revealed architectural remains dating to the Iron Age as well as preserved structures and silos dating to the third phase of the Early Bronze Age (second half of the 3rd millennium BC). The two cultural levels, representing the Iron Age and the Early Bronze Age, based on the data uncovered during the 2010-2014 excavations, also have two phases.

Building level I, unearthed in the southeastern mound, is represented by a city wall extending on a northwest-southeast axis and a citadel-like structure with long corridor-shaped spaces. The structures were destroyed to a great extent, since they were very close to the surface and only the foundations were preserved. The pottery unearthed in this area reflects the tradition of the Middle and Late Iron Age at Boğazköy.

Cultural level II, which was underneath the Iron Age foundations, is represented by a courtyard with approximately 40 silos and an Early Bronze Age complex with more than 20 rooms surrounding the courtyard. The main entrance to the complex is in the north. A defense wall system surrounds the northern entrance. The rooms, with square or rectangular plans, revealed circular ovens or kilns for cooking or heating, architectural elements such as benches, niches or cabinets, as well as mortar stones. The architectural remains dating to approximately to 2400-2300 BC, uncovered in the southeastern mound at Resuloğlu, are the best preserved examples of the Hattian culture in the area to the north of Central Anatolia.



Ceramic container with lid

The tombs in the cemetery at Resuloğlu clearly demonstrate the distribution of metal wares dating to the 3rd millennium BC within the grave.

Metal burial gifts

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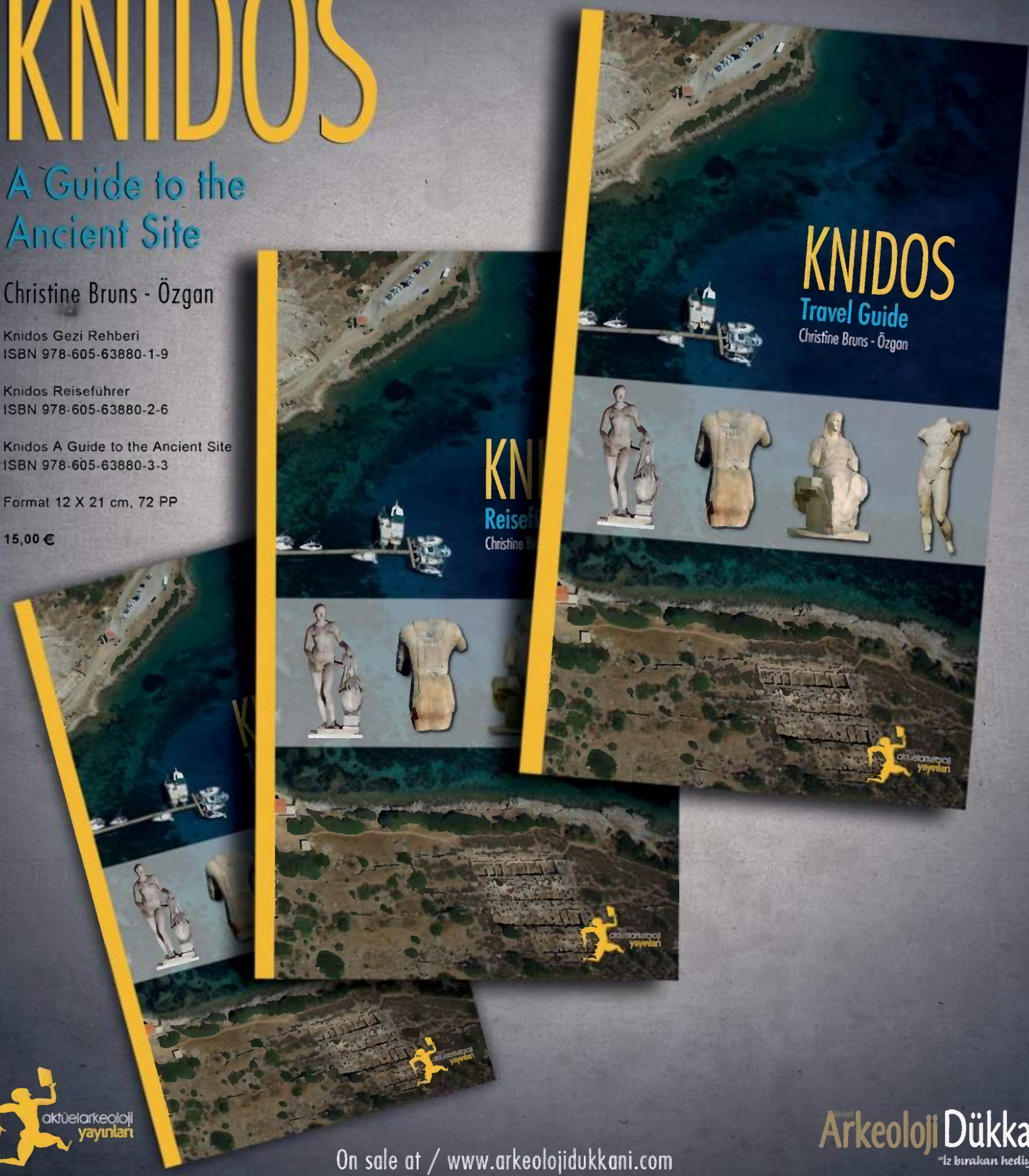

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